

EIGHT SER- MONS PVBLIKELY PREACHED IN THE V. NIVERSITY OF OXFORD,

the second at *St Peters* in the *East*,

the rest at *St Maries Church*. Be-

gunne in the yeare 1595.

Decemb. XIIII.

NOW FIRST PVBLISHED BY SEBAS-
TIAN BENEFIELD Doctor, and Professour of
Divinity for the Lady MARGARET.

ROM. I. 16.

*I am not ashamed of the Gospell of Christ: for it is the power
of God vnto salvation, to every one that beleeueth.*



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Sign 7. 61. 132.

TO THE RIGHT HONOURABLE THOMAS
LORD ELLESMERE, LORD HIGH CHAN-
CELLOR OF ENGLAND; AND THE MUCH HO-
NOURED CHANCELLOR OF THE
UNIVERSITIE OF
OXFORD.

RIGHT HONOURABLE



Hese *Sermons*, the first fruits of my la-
bours in the Ministry, preached many
yeares since in the *publique assemblies* of
this *famous Vniuersity*, do now at length
adventure to go into the *Country*, to see
what entertainment they can finde
there. There they doubt not of respect,
if they may be graced with the counte-
nance of some *worthy patronage*. It is my part to seeke it for
them. And of whom shall I rather seeke it, then of your Ho-
nour? They were studied, penned, and delivered in that re-
nowned Academie, whereof now, when they are published,
your Honour is the chiefe ruler. To your Honour ther-
fore do they of right belong. Receiue them *much-Honoured*
Lord into your protection, & shield them against the tongues
of railers. They will say: Is this the *myrrh*, the *incense*, the *gold*?
are these the *pearles*, we looked he should bring to the buil-
ding of the *Tabernacle*? I reply, that *Goats haire*, and the *skins* Ex. 25. 23.
of *Rammes*, and *Badgers*, are welcome to that worke: and
doe wish, that some *willing offering* of theirs may further it. If
it be demaunded, why at *this time* I offer so *simple a present* to
your Honourable view? My answer is; I do it to testifie that
dutifull observance, & thankfulnessse, which I owe vnto your
Honour. We Schollers, of all others must acknowledge

Mat. 9. 38.

Psa. 137. 5

our selves obliged to your HONOUR. Many, as well in this, as in that other *University*, might bury their bones in their cloysters, did not your HONOUR daily send them forth to labour (God graunt they all proue labourers) in the vineyard of the Lord. For mine owne particular; your Honourable countenance was of late most ready to settle me in the *Divinity Lecture* for the Lady MARGARET, and was within these few weekes as forward to advance me to a higher preferment; but it pleased God otherwise to dispose of that. This your Honours more then credible *benignity* towards one, whom your HONOUR never saw, can I forget? Its impossible. My right hand should deserue to loose her cunning, would shee not take her first opportunity to write of so great bounty. For this cause, at this time, is this poore talent of mine presented to your HONOUR. Accept it Honourable Lord, as the sincere testimony of my thankfull heart; and vouchsafe me still your Honourable favour. God Almighty shewre downe plentifully of his best blessings vpon your HONOUR, and make you happy, and blessed in all your waies: and after fulnesse of age and felicity in this world; crowne he you with everlasting glorie in the Highest Heavens. From my Study in *Corpus Christi College* in Oxford, July 2. 1614.

TOUR HONOURS

most bounden in all duty,

and service,

SEBASTIAN BENEFIELD.



THREE SERMONS ON LVKE

CHAP. 9. VERS. 23.

And he said vnto all, if any man will come after me, let him deny himselfe and take vp his crosse dayly, and follow me.



HE righteous^a branch raised vnto Da^a Jerem. 23.5.
uid by the Lord God of Israel, of who
it was foretold, that he should come,
like a^b purging fire, and like fullers sope, ^b Mal. 3.2,3,4
and should be ready to sit downe, to try &
fine the siluer, even the sonnes of Levi,
as also to sift Iudab & Ierusalem, yea,
all that would be his, that their sacrific-
ces and workes might bee as purified
gold, acceptable to the Lord as in old time; having descended
from the highest heavens; well content in flesh to be^c wounded ^c Esai. 53.5.
for our transgressions, and broken for our iniquities, even then,
when he^d carried our sorrowes, was by diuers diversly reputed. ^d Esai. 53.4.
Some thought of him as of^e Iohn Baptist: of others he was ta- ^e Mat. 16.14.
ken for Elias; and there wanted not such as said, he was Ieremy
or one of the old Prophets risen againe: but asking his disci-
ples (^f whom say yee that I am?) he heard otherwise. ^f Vers. 15.
& Thou art ^g Vers. 16.
that CHRIST, the sonne of the living God.

And knowing that his disciples (howsoever they were well
assured, that he was that King and Priest, promised to our fore-
fathers, and foreordained by the almighty to saue mankinde)
were notwithstanding ignorant of the meanes of mans redemp-
tion and saluation, and so were ignorantly by a common error
of their time deceived, looking for an earthly kingdom in him

A

whose

The first sermon on Luk. Chap. 9. vers. 23.

^h Psal. 45. 6.

whose ^h scepter is a scepter of righteousness, he taught them in a few words, what estate & condition, both of his *kingdome* and *priesthood*, should be looked for, even that al our salvation must wholly depend vpon the merit of his *death*, and vertue of his *resurrection*: and so much he signified vnto them, in the former verse, the 22. vers. of this chapter, saying, *The sonne of man must suffer many things, and be reprov'd of the elders, and of the High Priests, and Scribes, and be slaine, and the thirde day rise againe.*

Having thus instructed them, he delivereth a new doctrine, in these words of my text, whereby all are taught, what must be done by them, who are willing to be partakers of that salvation, which he for his followers hath deserved. Which place is so much the more worthy our memory and due consideration, because small fruit may redound vnto vs, from all, that is delivered concerning *Christ* & the whole worke of 'our redemption, except we thoroughly vnderstand the meanes', by which we may be made his *disciples*. For to them onely belong al the promises of his *kingdome*, and the inheritance thereof. Our Saviour therefore being vnwilling that any thing should be hidden from vs, which might direct vs in the pathway to our salvation, hath said vnto all, *if any man will come after me, let him deny himselfe, and take vp his crosse daily, and follow me.*

The occasion of these words', although omitted by this *Evangelist*, is notwithstanding expressed by *S. Matthew* in the 22. ver. of his 16. chapt. & by *S. Marke*, ch. 8. ver. 32. where we read how that *Peter* offended at the former words of *Christ*, wherein he mentioned his owne death, began to advise him to the contrary, and ⁱ tooke him aside, and rebuked him. The *Christ* turning backe reprov'd *Peter*, saying. *get thee behinde me, Satan, thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.*

And because he knew, that this was a common fault to all his disciples, & therefore much more common to the people, who were all earnestly bent to the heaping vp of worldly wealth, vnwilling to endure tribulations and afflictions, hee thought

The first sermon on Luk Chap. 9. vers. 23.

thought it now high time to instruct them vnto patience, and therefore called the people with his disciples vnto himselfe; & said vnto all, if any man will come after me, let him deny himselfe, and take vp his crosse dayly, and follow me.

Which words containing a perfect doctrine, or an exact rule sufficient for the teaching or guiding of the followers of Christ, do yeeld vnto our consideration three things.

The first, who they are, whom this doctrine concerneth, in these words, *and he said vnto all.*

The second, the condition, for which this doctrine is proposed, in the words following: *if any man will come after me.*

The third, the doctrine it selfe: in the last words, *let him deny himselfe, and take vp his crosse dayly, and follow me.*

They whom this doctrine concerneth, are not comprehended in a small number; for *they are all*; and *he said vnto all.* The condition importeth a necessity of this doctrine, *if any man will come after me.* The doctrine containeth 3. precepts. 1. *let him deny himselfe*; 2. *let him take vp his crosse dayly*, 3. *let him follow me.* Of these in their order.

And said vnto all] here is the vniuersality of this doctrine, delivered by our Saviour, not onely to his disciples and their successors in the ministry of the church; nor to the people onely, which were then with him, but ioynly to *all*: yet not to *all* simply as some haue defined, but to *all* with a restraint, even to *all* that will follow him. For albeit we haue learned that God ^k will that all men shall be saved, and come vnto the knowledge of the truth; and ^l hath shut vp all in vnbeliefe, that he might haue mercy on all; and ^m would haue no man to perish, but that all should come to repentance; yet if our vnderstanding of these, & the like places be right, we shall finde, that their generality is also restrained. God will that all men shall be saved, 1. Tim. 2. 4. yet God will not that all men shall be saved. For Tophet is prepared of old; it is even prepared for the King; it is made deep & large; the burning thereof is fire and much wood, the breath of the Lord like a river of brimstone doth kinde it, Esai. 30. 33. God hath shut vp all in vnbeliefe; that he might haue mercy on all, Rom. 1. 18. yet

God will not haue mercy on al. For he will haue mercy on whom he will haue mercy, and whom he will, he hardeneth, Rom. 9. 18. God would haue no man to perish, but would that al should come to repentance, 2. Pet. 3. 9. yet he will haue some man perish, & denieth some to come to repentance. For he hated Esau, & made his mountaines wast, and his heritage a wilderness for dragons, Malach. 1. 7.

What shal we say then? that there is mutability in the highest? God forbid.ⁿ Heaven and earth shall perish, before one iota, or one tittle of his word shall escape not fulfilled. He willeth that all shall be saved, and therefore it must be so. He saith, al shall not be saved, and how can it be otherwise? All indeed shall be saved, if by all, wee vnderstand the elect and chosen of God. But if vnder all we comprehend the reprobate, all shall not be saved. Say all the elect, & not one of them shall perish; all shall repent; for God will haue mercy on all. Say all the reprobate; all shall perish, and none shall repent, for mercy shall be shewed to none.

• Mat. 5. 18.

Luk. 16. 17.

• 1. Tim. 2. 4.

• Ioan. 17. 12.

• Ita dictum est, omnes homines vult saluos fieri, ut intelligantur omnes predestinati, quia omne genus hominum in iis est.

• Perkins in his golden chaine. p. 341. f. Dictum est Pharisaeis, De cimaritis omne olus: ubi non est intelligendum nisi omne, quod habebant. Neque enim omne olus, quod erat in toto terrarum orbe, decimabant.

St. Augustine in his booke de correptione & gratia, cap. 14. teacheth as much. & God will, saith he, that all men shall be saved, meaning by all, all that are predestinate to salvation, because all sorts of men are amongst them. Kings & private men, Jews and Gentiles, Grecians, and Barbarians, bond and free, men & women, rich and poore, all are one in Christ Iesus. All are chosen and predestinate to liue with Christ, but then by all wee must vnderstand (as the learned haue well noted) Omnia genera singulorum, non singula generum, all sorts of particulars, not each particular of all sorts. And so Kings, and private men, Jewes, and Gentiles, men and women, and the rest are predestinate to salvation, though not every King, & every privat man, every Iew and every Gentile, every man and every woman, & so forth in the rest. For he that was worthy to take the booke, and to open the seales thereof, because he was killed, Rev. 5. 9. hath redeemed men and women to God by his blood, out of every kindred, and tongue, and people, and nation.

It was said vnto the Pharises, Luk. 11. 42. yett is the all hearbs.

hears. Is it credible, that they tithed all the hearbs, which the earth yeelded? vnderstand rather, that they tithed all such hearbs as they had.

St Paul saith, giue none offence, ¹ even as I please all men in all things, 1. Cor. 10. 33. yet who knoweth not, how far he was from pleasing the silver smyth Demetrius, & others of the Iews which persecuted him. He meant therefore by all men, all sorts of men gathered together in the Church of Christ.

It is a rule of St Augustines, and a rule full of truth, that all may be vsed for many, and many for all, though sometimes all cannot be many, nor many, all. His discourse is to be read in his 6. booke against Iulian the Pelagian and 12. Chap. *Possunt esse aliqua omnia, qua non sunt multa*, saith he, &c. Of somethings we may say, they are all, when we cannot say they are many; as we say all the Evangelists, but cannot say many, because they are but foure. A gaine, of somethings we may say they are many, when we cannot say they are all; and so we say many do beleue in Christ, when all doe not beleue, for all men haue not faith, 2. Thess. 3. 2. But that which God said to Abraham, in thy seed all the nations of the earth shall be blessed, Gen. 12. 3. expounded by himselfe saying, I haue made thee a father of many nations, sufficiently declareth the indifferent vse of all and many. By one man sinne entred into the world, and death by sinne, and so death went over all men, Rom. 5. 12. and here, all are but many: for in the 19. ver. of the same Chapter it is said, by one mans disobedience many were made sinners. A gaine in the same Chapter & 18. vers. we read, that by the iustifying of one, the benefit aboundeth towards all men to the iustification of life. Where by all men, only many are vnderstood: for in the verse following 19. verse it is said, By the obedience of one, many shall bee made righteous. So then ² all nations of the earth shall be blessed in the seed of Abraham, not as if all must needs be blessed, but because that all that shall be blessed, shall be blessed in his seed: & so by one mans disobedience all must be condemned, not as if all of necessity must be condemned, but because all that must bee condemned, must be condemned in that one mans disobedience: and

¹ Sicut & ego omnibus per omnia placeo. Numquid enim qui hoc dixit, placebat etiam tam multis persecutoribus suis? Sed placebat omnigenis hominum, quod Christi egrediebatur. ² Gen. 12. 3. Rom. 5. 12.

7 Rom. 5. 11. *All men shall be iustified by Christ his iustice, not as if all necessarily must be iustified, but because all that shall be iustified, shall be iustified by Christs iustice.* The holy Ghost then useth this word, *all*, to giue vs to vnderstand, that none may bee blessed but in *Abrahams* seed; none condemned, but by *Adams* disobedience, and none saved but by *Christs* iustice.

1. Aug. contr. Iulianum Pelag. lib. 6. c. 12. *Sicut possumus dicere, in aliquam domum per unam ianuam intrare. OMNES non quia OMNES homines intrant in eadem domum, sed quia nemo intrat nisi per illam.* If there be one way into a house by one only dore, we properly say, that *all men* goe into that house by that dore, not because *all men* goe into that house, for thousandes will never come neere it by thousands of miles; but because *all* that come into that house come in by that dore. So is it here: wee haue one way to salvation, by one only dore, the iustice of Christ; & the ever true God saith, that *all men* shall bee saved by Christs iustice, not because *all* shall bee saved, for assuredly the lake burning with fire and brimstone never to be quenched, is not prepared in vaine; but because *all* that shall be saued, shall bee saved only by Christs iustice.

Truth cannot passe forth without contrarieties & quarrels of iudgements; and no marvaile, for so it hath beene from the beginning. *Kain* could not indure that his brother *Abels* oblations should be acceptable to the Lord, & not his, but hee would kill him for it, *Gen. 4. 8.* *Esau* hated *Jacob* because of the blessing wherewith his father blessed him, and thought in his mind to slay him for it, *Gen. 27. 41.* The kingdome of darknes was ever against the kingdome of light. The Scribes and Pharises were grieved with Christ: infinite haue beene the Hereticks which haue opposed themselues against the glory of the Gospell. And now, though the truth it selfe teacheth vs, that these generall propositions before alleaged, cannot be spoken of, *all*, simply, but with a restriction; and that *all* shall not bee saued; yet they who haue giuen their names to the womā that sitteth vpon the skarlet coloured beast, hauing beene often drunken with the blood of the Saints and Martyrs of Iesus, do band themselues against the Lords annointed, and teach that for truth, which that lying woman, the mother of abominations, hath taught them, saying: **There is an uniuersall election*

by

* See Perkins golden chain cap 54. error. 1. p. 199.

by which Almighty God, without any restraint or exception of persons, hath purposed by Christ to redeeme and reconcile vnto himselfe, all mankind, the whole nature of man decayed in Adam; euen every private man, so that no man may be called reprobate, no man exempted from salvation.

But as Aarons rod deuoured the rod of the Sorcerers, Exod. 7. 12. so will truth deuoure error. They say, there is an vniuersal election, the truth saith, few are chosen, Mat. 20. 16. They say that al mankind, yea every privat man is redeemed & recóiled to God by Christ; the truth saith, that Christ gaue himselfe for vs, that he might redeeme vs frō al iniquity, & purge vs to be a peculiar people vnto himselfe, Tit. 2. 14. They say, that Christ gaue himselfe as well for them, whom we call reprobate, as for the elect. The truth saith, I lay down my life for my sheepe, Ioh. 10. 15. They hereto reply, that all men are Christs sheepe; the truth it selfe answereth them: My sheepe heare my voice, and I knowe them, and they follow me, and I giue vnto them eternall life; and they shall never perish, neither shall any plucke them out of mine hand, Ioh. 10. 27. & 28.

They adde further that all men shall be taught of God, Esai. 54. 13. and therefore that all men may be saued; else, if all men may not be saved, to what end shall all be taught of God? I answer them, with that, which St. Austine hath in his booke, de predestinatione sanctorum, cap. 8. If, saith he, in a citie there bee but one schoolmaster, we may well say of him, this man teacheth all in the citie, not because all men in the citie are taught, but because no man is there taught, except he be taught by him. Even so God teacheth all men to come to Christ and be saued, not because all men therefore come and are saved, but because no man commeth and is saved, except hee bee taught by God. If this be so, say they, what is become of Gods iustice, why doth he teach some, and not others; choose some and not all?

Such busie & too curious demanders may learne of S. Paul, that Gods will and pleasure is the onely chiefe cause, why hee electeth some, & reproveth the rest; that this point of doctrine, is to be beleueed by faith, not to be examined by reason: and

* Sicut integrè loquimur, cum de aliquo literarum Magistro, qui in civitate solus est dicimus OMNES iste hic literas docet, non quia OMNES discunt, sed quia nemo nisi ab illo discit, quicunq; ibi literas discit ita esse dicimus, OMNES Deus docet Venire ad Christū; non quia omnes veniunt, sed quia nemo ali- ter venit.

that

* Rom. 9. 10.

* Rom. 9. 21.

* Psal. 2. 9.

* Rom. 9. 21.

* Mat. 7. 23.

* Eia. 1. 30. 31

that whosoever shall dispute, to find a reason of Gods wil, besides that which is revealed in his word, is a pleader against God. *O man*, saith he, *what art thou, that pleadest against God?* But, I minde not to enter into the depth of this doctrine; I leaue it, as better befeeming greater yeares, and riper iudgements, and the rather, because not long since this same secret, how profound soever it is, hath beene learnedly discovered out of this place, by a zealous disposer of Gods secrets. Only I may warne them that shall so plead against God, in whose handes they are, as *apots* in the hands of the potter, that they take heed least themselves be among the, whom the same God, with his scepter of yron shall *crush* and breake in peeces like potters vessels. And so I come to the second thing considered in my text.

Such is the condition for which this doctrine is delivered, that thereby every one, that will be Christs Disciple, is assigned to the necessary obseruance thereof. If he bee a *vessell of honour*, hauing his name written in heaven, exempted from the power of Sathan, as deare to God, as is the apple of his eie, yet *in coming after Christ*, he must bee directed by *Christ* his doctrine; he must *deny himselfe*, he must *take up his Crosse* daily, and must *follow him*. It is not then put to our choice, to doe, or not to doe after this rule prescribed vnto vs by our Saviour, but we must doe after it: otherwise a heauie dome is pronounced against vs; *I knowe you not*, you cannot come after me. Then shall we bee *as okes with fading leaues*, and *as gardens that haue no water*. Our selues, how well soever we think of our selues, shall bee *as towne*, and our pleasures as *sparkes*, & we shall both *burne together*.

How much better is it for vs to harken vnto the voice of our Lord, and to be ruled by him? He teacheth vs that we must *deny our selues*, and *take up our crosses* dayly, and *follow him*, if wee will be his disciples. A hard doctrine indeed for flesh & bloud to consent vnto, yet a necessary one, and therefore not to be refused. You will count him a bad servant, vnworthy his masters favour, that will not do, or grieue to doe, that which his master

master shall command. The wise man saith, that, howsoever the pleasure of a king is in a wise servant, yet his wrath shal be towards him that is lewd, Pro. 14. 35. Gehazi offends his master Elisha, because he takes mony and rayment of Naaman the Syrian; but how shall Gehazi be rewarded for it? The leprosie of Naaman shall cleane unto him, & to his seed for ever, & himselfe shalbe a leaper as white as snow, 2. King. 5. 27. The king of Egypt's chiefe baker must not offend his master, without losse of his head, Gen. 40. 22.

If we be Christs servants why do we not, or why grieue wee to do, that which he enioineth vs? If he be ^four master, where is his feare? Surely he is not a king in vaine; his lewde servants shall smart for their lewdnesse. Why do we grieue him? If we would giue him leaue; if we would but sweepe our house, and make it cleane for him; he would come downe vnto vs, and would dwell in vs. Why do we offend him? Whosoever shal offend one of these little ones, which belecue in me, saith Christ, it were better for him, that a milstone were hanged about his necke, & that he were drowned in the depth of the sea, Mat. 18. 6. What! shall the offenders of the little ones that belecue in Christ bee so hardly entreated? and shall we, that offend Christ himselfe, looke to escape blamelesse?

f Malac. 1. 6.

S. Chrysostome is of opinion, that there cannot be a more grievous sore to a mans conscience, then to offend Christ, for in his 37. homil. out of the 11. Chap. of Mat. he saith; * Howsoever men iudge of hell, as of a place of the most bitter, and the extreamest torture that may be, yet I thinke, and will alwayes teach, that it is a more bitter and an extremer torture to offend Christ by living ill, then to be tormented in hell fire. Yet, assure yourselves, that they which goe downe to hell for their transgressions against the LORD, haue not very easie, and pleasing punishments; for, their worme shall never die, their fire shall never be quenched, and themselves shal be an abhorring to all flesh, Esa 56. 24. Since then it is so daŕgerous a thing to offend our Christ, let vs indeavour to offend him no more.

* Est multi Gehennam omnium malorum supremum, atq; ultimum punitio: ego tamen sic censeo, sic assidue predicabo, multo acerbius esse Christum offendere, quam Gehennam malis vexari.

The displeasure of an earthly king bringeth many enemies

B

with

with it; and shall the King of all kings, moued to wrath and displeasure by our wanton and vitious liues, not be able to set his creatures against vs? yes. For his hand is stretched out still. For him, the **Sunne* abode in *Gibeon*, and the *Moone* stood still in *the vally of Aialon*, and there rained **haylstones* from heaven to take part, in the discomfiting of the fiue kings of the *Amorites*, Iosh. 10. 5. For him fire and brimstone fought against *Sodom* and *Gemorah*, Gen. 19. 24. For him, the water returned, & covered the chariots and horsemen, even all the host of *Pharaoh*, Exod. 14. 27. For him, the earth opened her mouth, and swallowed vp the murmurers, *Dathan* and *Abiram* with their families, and all the men that appertained to *Korah*, & all their goods, Numb. 16. 32. For him, the Lyons spoiled the Idolaters, their wiues, and their children, and brake all their bones in peeces, Dan. 6. 24. For him, two Beares came out of the Forrest, and tore in peeces two and fortie of them, which mocked *Elisba* in his way to *Bethel*, 2. King. 2. 24. Thus hath God dealt with them, with whom he hath beene displeased; and yet, his hand is stretched out still. O that the wicked would consider this, and at last forsake their wickednesse.

But, I feare me, their blindnesse is so great, that they wil not see: s they draw iniquitie with cords of vanitie, and sinne as with cartropes: ^h they speake good of euill, and euill of good: ⁱ they are wise in their owne conceits: many of them are ^k mightie to drinke wine, and among them, they are greatest, who are strongest to powre in strong drinke. I could wish that such would read over the 22. verse of the 5. Chapter of the Prophecie of *Esay*, it is but short, and happely it may yeeld them a soveraigne salue for their sore: without doubt if they haue any feeling of God, they will stand in awe of him, when hee denounceth a woe against them; and if they will passe but the next verse, and come to the 24. they shall there find, that, as the flame of fire devoureth the stubble, and as the chaffe is consumed of the flame: so their root shall be as rottennesse, and their budde shall rise yp like dust, the reason is added; because they haue cast off the law of the Lord of hosts, and haue contemned the word of the holy one of Israel.

It

It may be they are the loather to leaue their pleasures, and to part with their sinnes, because they haue some perſwaſion, that God hideth his face from them, and ſeeth them not. Let them not deceaue themſelues; a godly preacher aſſureth them, that their pleasures are ſpurres, & their sinnes very hypocrits, hony in their mouthes, but poyſon in their ſtomacks. Could *Samuel* tell *Saul* all that was in his heart? 1. Sam. 9. 19. & could *Eliſha* know that *Gebazi* had taken bribes? 2. King. 5. 26. And ſhall not God bee able to knowe the deedes and thoughts of men? yes, if *Miriam* & *Aaron* ſpeake but againſt *Moses*, the Lord will heare them, Num. 12. 2. & old *Sarah* muſt not think to laugh, and not be ſcene. Gen. 18. 13. *Hel* and *deſtruction* are before the Lord, ſaith ¹ *Solomon*, how much more the hearts of the ſonnes of men? He hath ^m meaſured the waters in his fiſt, & counted heaven with his ſpanne, & comprehended the duſt of the earth in a meaſure, and waighed the mountaines in a waight, & the hills in a ballance, there is no thought hid from him. Let them therefore harkē vnto the words of this God in the 3. Chap. of *Mal.* verſ. 5. *I will come neere to you to iudgement, and I will be a ſwift witneſſe againſt the ſoothſayers, and againſt the adulterers, and againſt false ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and againſt them that vex the widow, and the fatherleſſe, and oppreſſe the ſtranger; and againſt all that feare not me, ſaith the Lord of hoſts.*

If *Elah* king of *Iudah* drinke till he be drunken, his ſervant *Zimrie* muſt kill him, 1. King. 16. 9. If the men of *Gibe* play the adulterers with an harlot, 25000. *Beniamites* muſt looſe their liues for it, Iudg. 20. 46. If *Achan* be found to bee covetous, he, & all that he hath, muſt be burnt with fire, Iosh. 7. 24. If the ſwearer perſiſt in his ſwearing, the lyer in his lying, the idle miniſter in his idleneſſe, and every wicked one in his wickedneſſe, behold, he that ⁿ treadeth the winepreſſe of the fierce-
neſſe and wrath of Almighty God, ſhall come quickly, ^o cloathed with a garment dipt in blood, his eyes ſhall be as a flame of fire, out of his ^q mouth ſhall come a ſharp ſword, his reward ſhall be with him to thruſt every one of them into the ever burning
pit,

¹ Prov. 15. 11.

^m Eſai. 40. 12.

ⁿ Rev. 19. 15.

^o Verſ. 13

^p Verſ. 12

^q Ver. 15.

pit. This shall be the portion of their cup, if they will not turne from their wicked waies.

But if they will returne from all their finnes, and keepe the statutes of the living God, and doe that which is lawfull and right, God will haue mercy on them. If their transgressions were more in number then the sands of the earth, yet God will be ready to forgiue them. *Rehoboam* could no sooner *humble himselfe*, but he was forgiven, howsoever before he had forsaken God, 2. Chron. 12. 7. *Manasseh* did euill in the sight of the Lord, like the abominations of the heathen, and was therfore taken by the Captaines of the king of *Assyria*, put in fetters, bound in chaines, and caried vnto *Babel*, yet he could no sooner pray vnto God, but his prayer was heard, and God brought him backe againe to *Ierusalem*, & placed him in the kingdome, 2. Chron. 33. 13. If the thiefe, even the, when he is on the crosse will pray to Christ to remember him, Christ will tell him, that he shall be that night with him in *Paradise*, Luk. 23. 43.

Since then, such is the compassion of our God, let vs not greeue him; let vs not provoke him to stretch over vs the line of *Samaria*, and the plummet of the house of *Ahab*, lest so hee wipe vs, as a man wipeth a dish, who wipeth it, and then turneth it upside downe: let him that is covetous be covetous no more; let the swearer sweare no more; let every one mend one; and then our crimson finnes shall be white as snowe, and our skarlet sins shall be as wooll; for God hath spoken it, Esa. 1. 18. Is there any soule among vs, that hath oft times fallen, and most infinitely offended his maker? with such a soule God communeth in the 3. of *Ierem.* 1. in this sort: *They say, that if a woman depart frō her husband, and do ioine her selfe to another man, she may not returne to her first husband againe, for that she is polluted and defiled; & yet whereas thou hast departed from me, and hast committed fornication with many other lovers, doe thou returne vnto me againe, and I will receaue thee, saith Almighty God.*

Remember the *Ninevites*; Gods sentence was gone out against them: yet 40. daies and *Nineveh* shall bee overthrowne. Come, see, & tast, how good our God is: the mountaines shall

• Ion. 3. 4.

• Esa. 54. 10.

remone, and the hills fall downe, but Gods mercyes shall not depart from his people, neither shall the covenant of his peace fall away. The Ninevites could no sooner in detestation of their former liues, ²proclaime a fast, put on sackcloath, and turne fro their wicked waies, but ⁷God repented him of the evill, which he had said, that he would doe unto them, & he did it not.

² Ion. 3. 9.
⁷ Ver. 10.

Let vs looke to our selues: Gods sentence is given, against all Idolaters, adulterers, wantons, and the like, they shal not inherite the kingdome of God, 1. Cor. 6. 10. yet let not such despair of Gods mercy, & so be hardened to persist in living wickedly; the Ninevites can assure them, that they may be forgiven. If they haue fallen, they may rise againe; if they haue been lost companions, yet they may be saved; if they haue committed adultery, or haue been drunken for the time past, they may be continent, and sober for the time to come: if they haue delighted in lewd and evill company, they may hereafter acquaint themselves with good. This only is necessary that they beginne their conversion out of hand, that they repent unfeignedly, & thoroughly reforme themselves. If they do this they shall liue. Yea we must all do so, or else we shall not liue. We must repent vs of our sinnes from the bottomes of our harts, and turne fro our wicked waies, and now at last begin to deny our selues and to take vp our crosses dayly and so follow Christ; and this is the doctrine which I noted in the third place.

Diosc. li. 4. ca. 77. Describing the nature of the ^{*}rose-laurel, saith that the flower thereof is a very strong poison to al cattfe and foure footed beasts, but to men of a soveraigne remedy against poison: of such a nature is this doctrine of our Saviour. It is as poison to the wicked and unbeleeving, the very ²savour of death unto death; but to the godly and beleeving, it is a preservative against poison, even the ²savour of life unto life.

^{*} Nerii sive Rododaphnes. Enecant folia floresq; ejus jumenta quadrupedesq; omnes. Eade homini contra venenatorum morsus medicinā faciunt. Vide & Leon. Fuchsin Comment. de hist. stirpium cap. 104.
² 2. Cor. 2. 16.
^{*} Ibid.

The first precept contained therein is, that we must deny our selues; in which the whole nature of man is reiected and disallowed, together with all the powers and desires thereof, as far vnfit to be in any of Christs disciples. What is man that he should be cleane? and he that is borne of a woman that he should be iust?

^b Psal. 51. 5.

^c Gen. 6. 5.

^b Job. 15. 14. we are borne in iniquity, and our mothers haue conceived vs in sinne; yea, we are servants of sin; ^c all the imaginations of our hearts haue been evil even from our youth. By this corruption of our nature, selfe loue hath beene so rooted in vs, that we marvellously please our selues, even in our worst desires. But *S. Paule* telleth vs, that *the wisdom of the flesh, is enmity against God, because it is not subiect to the law of God, nor indeed can be*, Rom. 8. 7. Wherefore since they that liue in the flesh, overruled by the affections and pleasures which are naturally engrafted in them, cannot please God; it is very necessary that we deny our selues in renouncing all such delights, in humbling our selues vnder the almighty hand of God, and consecrating our selues wholly to him through the obedience of faith. We then being commanded to deny our selues, are commanded nothing else, then that, which is signified by the *mysterie of regeneration*, Iohn. 3. 3. & by the *mortifying of our earthly members*, Colos. 3. 5. In the first place *Christ* telleth vs: ^d *Except a man be borne againe, he cannot see the kingdome of God*. In the other *S. Paule* warneth vs ^e to set our affections on things which are aboue, and not on things which are on earth. *Abraham* denied himselfe when he went out of his country, and from his kindred, and from his fathers house, not knowing whither hee should go, or where he should finde any rest, Gen. 12. 1. *Moses* denied himselfe, when he refused to be called the son of *Pharaohs* daughter, and chose rather to suffer aduersity with the people of God, then to enioy the pleasures of sins for a season, Heb. 11. 24. *Paule* denied himselfe when he accounted all things losse, & iudged them to be filthe for *Christs* sake, Phil. 3.

^d Iohn. 3. 3.

^e Coloss. 3. 2.

* Sic nullo nos
pacto corpori
nostro parcere
vult, ut neq, si
caditur, neq, si
pellitur, neq, si
vritur, nec si
quid aliud eius
modi patitur, ei
parcamus.

Wilt thou know what it is to deny thy selfe, saith *S. Chrys. hom. 56. in 16. Matt?* Then consider what it is to deny another man. If thou seest another beaten with rods, or imprisoned, or stoned, or suffer any other ill, as hunger, thirst, cold, nakednes, or the like, and doest not seeke to helpe him, nor takest pittie vpon him, then thou deniest him: * so if thou wilt deny thy selfe, thou must not fauour thine owne body, whensoever it shal be beaten, or stoned, or burnt, or howsoever it shall bee afflicted.

S. Gre-

S. Gregory vpon *Exechiel* saith, *Semetipsum abnegat, quicunq;*
mutatur ad meliora, & incipit esse quod non erat, & desinit esse
quod erat. Be thou changed from worse to better, and beginne
 to be that which thou hast not beene, and leaue of to be that
 which thou hast beene, and thou hast denied thy selfe. S. *Hie-*
rom. in 16. of *Matth.* saith that he, that putteth of the old man
 with his workes, denieth himselfe. But, howsoever *Christ* hath
 commanded vs to deny our selues, we may not presume of our
 owne ability herein. For he that is borne againe, is borne not
 of bloud, nor of the will of the flesh, nor of the will of man, but
 of God, by the seed of his word, by the liuely operation of the
 holy Ghost.

* Qui deponit
 vererem homi-
 nem cum operi-
 bus suis, dene-
 gat semetipsum.
 1. Pct. 1. 23.

Yet God would not haue vs to be idle and carelesse, he hath
 therefore appointed certaine exercises for vs, as good helps
 for our denying our selues. 1. *We must pray for Gods assistāce.*
 So did *David*; *Create in me a cleane heart O God, & renue a right*
spirit within me, Psal. 51. 10. So did the spowse; *draw me, & we*
wil follow thee, Cant. 1. 3. So did the Apostles: *Lord encrease our*
faith, Luk. 17. 5.

2. *We must vse a dayly & a serious meditation of our professions*
and vocations. As God hath called every man, so let him walk.
 Rom. 7. 17. We giue no smal occasion to sin when we careles-
 lie forget our estates, or but seldomly thinke of them, and that
 as by the way, nothing mindfull of our accompt which we are
 to render vnto God, who is ready to require at our handes, the
 bloud of all such as shall perish by our negligence. The confi-
 deration hereof without doubt made *David* pray to the Lord,
 that he would lay the pestilence vpo him & his fathers house,
 and spare the people committed to his charge, 2. Sam. 24. 17.
 the like affection was in *Moses*, when he praied that his name
 might be rased out of the book, wherein God had written him,
 rather then the sinnes of the people vnder his government
 should not be for forgiven, Exod. 32. 32. Such was the zeale
 of S. *Paule*, when he wished with his owne damnation, to re-
 deeme the reiection of the Iews, Rom. 9. 3. Such should be the
 affection, loue, and zeale of all the ministers of Gods word.

But :

6 Ruth. 1. 20.

But as shee in respect of her tribulations, said, & call me no more Naomi, but call me Mara, that is, call me no more beautifull, but call me bitter; so may too many of the ministry of this age, say very iustly, call vs no more Pastors, that is freeders of our flockes, and call vs no more Doctors, that is, teachers of others; but call vs robbers, for such wee are: call vs sleepers, for we never watch in our vocations: neither is there any other reason, why they should be called pastors and doctors, which feed not, & teach not the people committed to their charges, then that the Idols which ^b Rachel stole were called Gods, because in Labans iudgment they were like Gods, when indeed they were very stockes. Such may learne of Salomon, that as a bird is that wandreth from her nest, so is a man that wandreth from his owne place, Prov. 27. 8.

6 Gen. 31. 19.

3 Eccl. 2. 4.

3 Ver. 7.

1 Ver. 8.

3 Ver. 10.

3 We must duely consider the estate of the things of this world, and conferre them with things celestiall and eternal: & so finding nothing vnder heaven, worthy to make vs desirous of our liues, we shall be the more ready to deny our selues. The preacher considered all the works that were done vnder the sunne, and behold, all was vanity and vexation of the spirit, Eccle. 1. 14. ⁱ He made great works, he built houses, he planted vineyards, he had large ^k possessions of beeces and sheepe; and he ^l gathered together silver and gold, the chiefe treasures of kings and provinces; he provided himselfe men singers and women singers, yea all the delights of the sonnes of men; ^m whatsoeuer his eies desired, he withheld it not from them; he withdrew not his heart from any ioy, he was great, and encreased aboue all that were before him in Ierusalem; yet when he looked on all his workes that his hands had wrought, behold all was vanity and vexation of the spirit, Eccle. 2. 11. Of such a spirit was S. Paul, iudging all the things of this worlde to bee drosse for Christs sake, yea, he desired to be dissolved and to bee with Christ, Phil. 1. 23. He saw a law in his members, rebelling against the law of his minde, leading him captiue vnto the law of sin, which was in his members, which made him to cry out, O wretched man that I am, who shall deliver me from the body of this death? Rom.

7.24. As for the Epicures and carnal men, who, making ⁿ their belly their God, admire the things of this world, and thinke it farre better to be a ^o living Dogge, then a dead Lyon, nor caring how abiect and vile soever they be, so that they may liue: they may know, that it shall advantage them nothing ^p to winne the whole world, because they destroy and loose themselves for it: they may belecue, that *whofoever will saue his life shall loose it, and whofoever shal loose his life for Christs sake, the same shall saue it*, for he that is all truth hath said it, Luk. 9. 24. Philip. 3. 19.
Eccles. 9. 4.
Matt 16. 26.

4 The careful breeding of a man from his childhood, shall bee much available to the *denying of himselfe*. To doe or to suffer, whatsoever, contrary to the sence of the flesh, shall bee very easie to him, that hath beene taught, and accustomed in his first yeares to keepe vnder, and to bridle his affections, *It is good for a man, that he beare the yoke in his youth*, saith the Prophet, Lament. 3. 27. for so when afflictions grow greater, his patience also by experience shall be stronger.

Here all governours to whom the oversight of the younger sort is committed, may remember themselves of their duties, *Plin. lib. 7. cap. 2.* reporteth of a nation in *India* called *Pandora*: that the inhabitants thereof haue ^{*} hoare hayres when they are young, but blacke, when they are old. I would it might not be reported iustly of this place, that many schollers, young gentlemen, & others, come to our Vniuersitie, as it were with hoare hayres, well nurtured, full of tokens of sobrietie & modesty; which staying here but a short time, haue blacke haire, (such is the contagion of this place) their manners are lost; the tokens of their modesty and sobrietie are no more to be seene. For the better wiping away of this blot, it were to be wished, that all they, who are any way in place to governe, (remembering, that ⁹ a child set at liberty maketh his mother ashamed, and that wisdom is giuen by the rod and correction) would bee no lesse carefull to teach the young ones vnder their rule to walke in truth, then was that noble Lady to teach her children, 2. Iohn. 4. * Ctesias tradit, gentem ex his qua appellatur Pandora, in cōuallibus sitā, annos ducentos uiuerē, iuuentūdē candido capillo, quā in senectute nigrescat.
9 Prov. 29. 15.

It remaineth that I should come to the second precept, but that

C

1. Sam. 6. 10

that, with the last I must omit, because of the shortnesse of the time. Here therefore I will conclude. As the *Philistines shut vp the calves at home*, whilst the two milch-kine caried the arke of the Lord to *Bethshemesb*, because the crying of the calves should be no stay to the kine; even so let vs, that liue here on earth as pilgrims, trauailing towards our owne home, shut vp as it were, al things wherein we haue delighted, let vs *deny our selues*, let vs not giue eare to the cryings of our Fathers & Mothers, or of any our wretched companions, that they bee no stay to vs in this our iourney; and then as these kine went on, till the Lord brought them where the arke should rest, so shall we goe on, till the Lord bring vs where our rest shall bee. To which rest of blessednes the Lord of his infinite mercy vouchsafe to bring vs all, for the loue of his only sonne, our Saviour, *Iesus Christ*.

THE SECOND SERMON ON LVKE,
CHAP. 9. VERS. 23.

And he said vnto all, if any man will come after me, let him deny himselfe, and take vp his Crosse dayly, and follow me.

a Zach. 5. 1.

b Zacharias,

c Zach. 5. 2.

d Ver. 3.



That ^a flying booke, which the ^b sonne of *Berechiah* saw in a vision, ^c bearing in length 20. cubits, and in breadth 10. contained ^d that curse, which then was gone forth over, and yet is continuing vpon the face of the whole earth. For every one that stealeth shall be cut off, as well on this side, as on that: and every one that sweareth shall be cut off, as well on this side, as on that: and every one that maketh light of the law of his God shall be cut off, as well on this side, as on that: Of this curse flying about with this booke, the LORD of hosts hath said, ^e I will bring it forth, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my name, and it shall remaine in the midst of his house, and shall consume

e Ver. 4.

sume it with the timber thereof, and with the stones thereof.

When not long since I began the vnfoldings of this peece of Scripture which I haue now read vnto you, containing a perfect doctrine, or an exact rule, sufficient for the teaching, or guiding of all that will follow Christ, then in part I declared the meanes, by which we might be so qualified, that the curse of this flying booke, might no way take hold of vs, or any our houses. Then in this Scripture I considered,

First the vniuersalitie, in these words, *And he said vnto all.*

Secondly, the necessitie implied in the condition, in the words following, *if any man will come after me.*

Thirdly, the doctrine it selfe, divided into 3 precepts, in the last words, *let him deny himselfe, and take up his crosse dayly, & follow me.*

You heard then, that this doctrine was vniuersall, for that Christ delivered it vnto *all*, yet to *all* not simply, but to *all* with a restraint, to *al* the elect, not to any one of the reprobate. And then likewise you heard that this doctrine was necessarie: for that every one that would not harken to the same, was to look for no better, then to be cast into olde, deepe, and large *To* ^{Esai 30.33.} *phet*, whose burning is *fire and much wood*, kindled with the *breath of the Lord*, as with a *river of brimstone*. And then last of all, I spake of the third precept, wherein you heard that the whole nature of man was reiected and disallowed, together with all the powers and desires thereof, as farre vnfit to bee in any of Christs Disciples; & therefore that a necessitie was laid vpon vs to renounce all fleshly delights, to humble our selues vnder the Almighty hand of God, & to consecrate our selues wholly to him, through the obedience of faith, and that for the better performance hereof, wee ought, *First*, to pray for Gods assistance. *Secondly*, to vse a dayly and a serious meditation of our professions and vocations. *Thirdly*, to conferre the estate of the things of this world, with things celestiaall and eternall. And *lastly*, to be carefull of our living and conversing even from our childhood, till both our feete bee put into the graue. So farre I then proceeded as God gaue utterance, lea-
C 2
ving

8 Zach. 5. 1.

ving the 2. precept with the 3. vnspoken of according to which if wee will frame our liues, wee shall find that they are most forcible meanes to make the curse of the *flying booke* of no force against vs.

The 2. precept therefore is, that *wee must take vp our crosses dayly*; wherein let mee desire you, to consider with mee, *First*, what *crosses* are, for every man must take vp a *rosse*. *Secondly*, what *rosse* it is that every one must take vp, it is his *own rosse*; *let him take vp his rosse*. *Thirdly*, of what behaviour every one must be in bearing his *rosse*; he must shew willingnesse and obedience, for hee must not so much as dislike when his *rosse* is imposed vpon him, but he must *take it vp*. *Fourthly*, when this *rosse* is to be taken vp, and how long to be borne; this *rosse* must bee taken vp to day, and not bee laid downe againe to morrow; for it must be borne dayly. Of these only at this time.

1 Psal. 34. 19.

Man that is borne of a woman is of short continuance, and full of troubles, Iob. 14. 1. troubles by land, and troubles by sea, troubles by day, and troubles by night; *many are the troubles of the righteous*, and many are the sorrowes of the wicked, every day addeth a new affliction, & every night a new *rosse*: every man hath cause to cry out, and say: *Our transgressions & our sinnes are vpon vs; we are consumed because of them*, Ezech. 33. 10. *That which is vnfavorie shall it be eaten without salt? or is there any tast in the whise of an egg*, saith Iob. 6. 6. What delight then can we take in our liues, whose griefes and miseries, were they wel weighed and laid thgether in the ballance, would be *heavier then the sands of the sea*; *the arrows of the Almighty are in vs*; *their venom hath even drunke vp our spirits*. Wretched man, that thou shouldest bee thus troubled with *crosses*.

1 Iob 6. 3.

2 Vers. 4.

Howsoever these *crosses* seeme to be infinite, yet the smallest number may well include them. For either they are such as are comon to all men in generall, whether *vessels of honour or of dishonour*; or else they are such as are proper only to the *vessels of honour*. For after that the first mā had offended against the law, which he had receaved of his God, a curse was pronounced against him, and against all other creatures of the earth for his sake:

lake: cursed is the earth for thy sake, in sorrow shalt thou eate of yt all the daies of thy life; thornes & thistles shall it bringe forth vnto thee, and thou shalt eate the heare of the field; in the sweat of thy face shalt thou eate bread, till thou returne to the earth againe, Gen. 3. 17, 18, 19. Here you see a cōmon crosse labour for every man, of what estate soever he be: labour for the servant, and labour for the maister, labour for the subiect, and labour for the King. Art thou a¹ child of disobedience, reserved vnto the day of destructiō, to be brought forth to that great^m day of wrath? ¹Ephes. 3. 6. ^mRom. 2. 5. Then hast thou no reason, why thou shouldest not labour. Art thou an obedient child registred in the booke of life, and thereby exempted from the power of Sathan? then hast thou reason to reioyce; but yet behold, in theⁿ sweate of thy face, thou shalt ⁿGen. 3. 19. eate thy bread.

Other crosses ther are, as common to all men, as this former. Consider, and ther shall appeare vnto you a mans sorrowes at his birth, his whole life a valley full of sorrowes, & his sorrowes at his death: besides the infinitnesse of diseases, to which every mā is by nature subiect. The reason of al which is, for that every one of vs in our first parēt, whē he should haue sowne to him selfe in righteousness, that he might haue reaped after the measure of mercy, hath plowed wickednesse, and reaped iniquitie, Hos. 10. 12. to all which the patient man respecteth, saying: *Misery cometh not forth of the dust, neither doth affliction spring out of the earth, but man is borne vnto travaile*, as naturally the sparkes of the fire fly upward, Iob. 3. 6, 7.

Now, because the world lying wholly in wickednesse, vnable to receaue the spirit of truth, hateth with all bitterness all such, in whom the light of the truth sheweth it selfe; other crosses there are proper to the vessels of honour onely. Such are the strange & diuerse kinds of persecutions, in which the faithful haue beene from time to time afflicted, with false accusations, with imprisonments, with losse of goods, with banishment, with dreadful deaths before vnheard of. Eliab for killing Baals. Prophets, found Iezabels heart set against him even to the death, 1. King. 19. 2. Micah for speaking to Achab according

ding to the word of the Lord, was put into a dungeon, and there fed with bread and water of affliction, 1. King. 22. 27. The hot burning furnace was thought punishment little enough, for the three children which refused to worship Nebuchadnezzars God, and his golden Image, Dan. 3. 20. All which, & like afflictions of the godly, of what sort soever they bee, are called here by Christ, *crosses*, to put vs in minde, of the communion, which is between vs and him selfe. For as hee for our sinnes hath indured vpon the *croffe* vnspcakable griefes, and a *curst death*, so must wee for his sake hating this world, and the pleasures thereof, be ready to beare all such afflictions as shall befall vs, that our faith in him may be kept holy, and vndefiled.

Every Christian therefore is to take vp his *croffe*, his owne *croffe*, even such a *croffe*, as God shal lay vpon him, as his owne; yet so, that he must not neglect the *miseries* of others. The rule of charitie inuolably to bee kept by all *Christians*, bids vs to weepe with them that weepe, Rom. 12. 15. Pharaohs daughter teacheth vs, when wee meete with a *child* cast of to the wide world, to take it vp, and nourish it, Exod. 2. 6. The Samaritan shall condemne vs, if when we find our neighbour in the high way wounded, we take no *compassion* vpon him, Luk. 10. 33.

1. Cor. 6. 15.

Ephes 5. 30.

1. Ephes. 5. 23.

1. Cor. 12.

26.

We are all *members* of one body; Christ Iesus is our *head*; where is the sympathy should be between vs? Can one member be grievously tormented, and the rest suffer nothing? You knowe that in your naturall bodies, if the foote bee hurt, the hand is ready to lay a plaister to it. Why should it bee otherwise in this our *spiritual* body? Can your hearts suffer you, seeing the poore in this time of dearth crying out vnto you at your dores, and in the streets for reliefe, to yeeld them no succour? Bee not loath to lend vnto the Lord, for hee will repay it, Prov. 19. 17. Learne counsell of the wise man. He telleth you, that whosoever giveth vnto the poore shall never lacke, but hee that hideth his face from the poore shall haue many curses, Proverb. 28. 27.

Our Saviour then commanding vs to take vp our owne *crosses*, doth not forbid vs to pitie such, as are to be pitied, but signifies.

nifieth vnto vs, that the *croffe*, which wee are to take vp, is such a *croffe*, as God in his good pleasure shall lay vpon vs, & thereby is made *our owne*. Shall there bee any *evil* in the *citie*, & the Lord hath not done it? saith Amos. 3. 6. Howsoever wee are fed with the *bread of affliction*, wee must still acknowledge God to be the *author* thereof, our *sinnes* mouing him thereto. Miriam spake against her brother Moses, the servant of the Lord. God laid a *croffe* vpon her for it; shee was made *leprous like snowe*, Num. 12. 10. Baasha, hee walked in the way of Ieroboam, and made the people of Israel to sinne, and with their *sinnes* provoked the highest God. Behold his *croffe* for it: Hee that dieth of Baashas stocke in the *citie*, him shall the *dogges* eat; and that man of him, which dieth in the *fields*, shall the *fowles of the aire* eat, 1. King. 16. 4. Iehoram walked in the way of the king of Israel, as the house of Ahab had done before him, hee slew all his brethren with the sword. See, God had a *croffe* for him in readines; for he smote his people, his children, his wines, and all his substance, with a great plague, yea, he smote Iehorams owne bowels, with an incurable disease, so that in proceffe of time after the end of two yeares, they miserably gushed out, 2. Chron. 21. 18.

Num. 12. 3.

2. Chron. 21. 6

1. Vers. 4.

1. Vers. 14.

1. Vers. 19.

What is man that he should be cleane, or hee that is borne of a woman that he should be iust? Iob. 15. 14. God hath found no stedfastnesse in his saints; yea the heauens are not cleane in his sight, how much more is man abominable and filthy, which drinketh iniquitie like water? he is altogether sinfull; sinfull in his conception; sinfull in his birth; in every deed, word, and thought, wholly sinfull. And can we so sinfull, by our sin provoking to wrath our good God, thinke to escape our due crosses? let vs beleue St. Paule; he telleth vs, that all that will liue godly in Christ Iesus, shall suffer persecution, 2. Tim. 3. 12.

1. Iob 15. 15.

2. Vers. 16.

Yet behold, she that hath beene so oft drunken with the blood of the saynts & martyrs of Iesus, teacheth her followers to vndertake new crosses, which are not laid vpon them by Gods finger. Some must bring down theselues with needles fastings, others must vowe pilgrimages full of dangers; many must make choice

1. Apoc. 17. 6.

choyce to live poore *hermites* in an hermitage; such as keepe theselues within the walls of their cloysters, must watch much, lodge hardly, even vpon the grownd; & often scourge themselues. All which they doe not with-out pretence; for every one must take up his owne crosse.

* Ad Paganoru
celeberrimas so-
lennitates inge-
tia barbarum
[donatistarū]
agmina venie-
bant, non ut ido-
la frangerent,
sed ut interfice-
rentur à cultori-
bus idolorum.

* Quidam etiā
se trucidandos
armati viatori-
bus ingeriebant,
percussuros eos
se, nisi ab eis per-
imerentur ter-
ribiliter commi-
nantes.

* Per abrupta
precipitia, per
aquas & flam-
mas occidere se
ipsos, quotidia-
nus illis ludus
fuit.

b Gualter. in
Matth. homil.
209. ad c. 16.
Vidi ego mulie-
rem, quæ cum
multis annis
cum marito bo-
nesse vixisset,
hoc furore per-
citam relictis septem liberis, & quidem minimo natu adhuc lactente, ad Anabaptistas profugisse, nec
aliam sui facti excusationem prætexuisse, quam quod Christus nos ad Crucem vocat.

S^r. *Austin* in his 50 Epist. written to *Bonifacius*, speaketh of three kindes of deaths wherewith the *Donatists* willingly de- fired to be killed, or rather killed themselues. Some of them would make request to the worshipers and keepers of *Idols* to destroy them; others would offer themselues to armed men lying by the high waies side to be slaine of of them; and there wanted not such among them, as delighted to cast themselues down headlong from high places into the water, and into the fire. This these did with like pretence: Every one must take up his owne crosse.

In these our daies the *Anabaptists* desire to haue crosses laid vpon them, without iust cause, and before God layth them on there shoulders, they are willing to forsake wife, children, sub- stance, and countrie to, to oppose themselues to manifest dan- gers. A^b zealous preacher of late yeares of *Zurich* saith that himselfe saw a woman, which (after that shee had lived many yeares, honestly with her husband, and among her neigh- bours) instructed by the *Anabaptists*, ran away from her hus- band, and forsooke her seven little children, nothing pitying the youngest, although a sucking child, and when she was as- ked why so vnlike a mother, shee left her children, shee had that pretence which the rest of the *Anabaptists* haue, Every one must take up his owne crosse. *Monks*, *Donatists*, and *Ana- baptists*, all account themselues blessed, for their voluntary ta- king vp of their owne crosses.

The searchers out of naturall causes doe teach, that in many senselesse things, there is a secret friendship, so that the one is much the better for the presence of the other. *Pliny* saith, that the *Elme* flourisheth if it be set by a vine, Lib. 16. cap. 17 & that

Rue groweth best being planted vnder a *fig-tree*, Lib. 19. c. 8. and the *Heliotropium*, spreadeth her leaues at the presence of the *Sunne*, Lib. 22. cap. 21. All which will not bee of so good liking, if these their naturall loues be remoued from them: the *Elme* will scarce thriue; the *Rue* will hang downe her tops: the *Heliotropium* will close her leaues againe. Me thinks that *zeal* is not of a farre vnlike condition.

If it be ioined with a good cause, how gracious is it in the eyes of the Lord! The *zeale* of *Phinehas*, manifested in his killing *Zimrie* and *Cozbi*, was of force to turne away the anger of the Lord from the children of *Israel*, Numb. 25. 11. The *zeale* of *Hezekiah* breaking in peices the brasen serpent set vp by Gods word, when it was abused vnto *Idolatry*, was as a sweet smelling sacrifice; the Lord was with him for it, and he prospered in all things that he tooke in hand, 2. King. 18. 7. The *zeale* of *Moses* commanding the *Leuites* to kill all them, which worshipped the golden Calfe did so please God, that he turned the curse of *Exod. 32.* *Jacob* against *Levi* to a blessing, Deut. 33. 8. &c.

But once take away a good cause from *zeale*, and the very absence of it shall make *zeale* iniquitie. If *Ioshuah* in *zeale* desire *Moses* to forbid *Eldad* and *Medad* to propheticie, *Moses* will tell him that his *zeale* is *envie*, Numb. 11. 29. And let not *Peter* in *zeale* desire *Christ* to pitie himselfe, vnlesse he will be called *Sathan* for it, Mat. 16. 23. Though *Saule* neuer so zealous (as he thinks, in Gods cause) breath out threatnings and slaughter against *Christs* Disciples; yet in the ende hee shall receaue a reproofe from Gods owne mouth; *It is hard for thee, Saul to kicke against the pricke*, Act. 9. 5.

I can easily perswade my selfe, that all such men, as these were, (of whose forwardnesse in taking vp their owne and voluntary crosses, you haue already heard) are very zealous in their sufferings; yet because their *zeal* is not accompanied with a good cause; because they doe, whatsoeuer they doe in this, with a misconceit of Gods word; I must needs say, that their *zeale* is not worth commendation, it is superstition, it is abomination. Although *Martyrdome* be an excellent worke, and

the gift of God; and howsoever *Polycarpus* did very well, to giue thanks and praise to God when he was put into the fire, as *Ensebins* specifieth, Lib. 4. Eccles. hist. cap. 15. yet hence it cannot be proued, that a man should voluntarily endanger his life, or any way torment himselfe. Let *Marculus* fling himselfe downe headlong from a rocke, and let *Donatus* in like sort cast himselfe into a pit, both with intent to end their liues, yet shal they not therefore be called *Martyrs*, saith S^t Austin Trac. 11. in cap. 3. *Iohannis*.

• Ier. 6. 30.

• Esai. 57. 20.

• Aug. conc.

• in Psal. 34

Dost thou deserue to be called *reprobate silver*, because the LORD hath reiected thee? or art thou to bee compared to the raging sea, whose waters cannot rest, but must cast up mire & dirt? Be thou never so wicked, yet thy death may be like to the death of a *Martyr*. • There were three at once on the crosse; one, the *Saviour* of the world: the second a *repentant sinner*, which was to be that night with Christ in *Paradise*: the other a *theefe* farre from repenting, who was to bee rewarded with damnation: All these three had like punishment, howsoever their causes were altogether different. Wouldst thou be counted a *Martyr* at thy death? saith the same father in his 71. Ep. which is to *Dulcitius*, be thou then a good Christian in thy life assuring thy selfe, that it is not the punishment, but the cause that maketh the *Martyr*. Eor, saith he, Lib. 1. c. 17. *contra ep. Parmeniani*, if punishment, without due regard of the cause be sufficient to eternize a *Martyr*, then let *Pagans* bee *Martyrs*, as oft as they are lawfully punished for their *superstitiō*, which in their opinions, is *holy religion*: yea then let the devils bee *Martyrs* too, for they also in a sort suffer persecution at the hands of *Christians*; when their *temples* all the world over are overthrowne, their *Idols* broken, their *sacrifices* prohibited, & their *worshippers* punished. The consideration of the absurdity hereof, maketh him in the same place to conclude: *Non ergo ex passione certa est iustitia, sed ex iustitia passio gloriosa est*. A man is not therefore righteous because he suffereth, but his suffering is therefore glorious, because it is for righteousness. And therefore the Lord hath not said in generall, *blessed are they*

they which suffer persecutiō, but he hath restrained it, blessed are they which suffer persecution for righteousnesse sake, Mat. 5. 10.

It is the righteous cause then that maketh the persecution glorious; if our death be for righteousnesse sake, blessednesse shall attend vs: yet with a caveat, that we be not the procurers of our owne persecutions, that we be not the causes of our own deaths. For if we are such, the goodnesse of our causes cannot excuse vs. Christ his counsell is; *when they persecute you in this citie, fly vnto another*, Matt. 10. 23. So farre is hee from willing vs to vndertake needlesse crosses. Wherevpon *Clemens Alexandrinus* in his 4. book of his *Stromata*, discourseth thus: *Christ perswades thee to fly, not as if it were ill for thee to suffer persecution, or as if thou shouldest feare death; but that thou mightest not be author of any ill, either to thy selfe, or to thy persecutors.* Wilt thou not obey him, then art thou presumptuous & over rash, running vnadvisedly into manifest dangers. Thou canst not be ignorant, that it is sinne against God, ^f to kill a man. Knowe ^f Exod. 20. 13 this then, that if thou dost not fly in time of persecution, but dost offer thy selfe to be apprehended by the persecutors, thou killest thy selfe; & as much as in thee lyeth, thou giuest assistance to effect the wicked intents of such as persecute thee.

What then? Is it lawfull to fly in time of persecution? Hee that flyed not, but stood to it, and suffered death for vs all, telleth vs that the good shepheard giueth his life for his sheepe, Ioh. 10. 11 but an hireling, and he which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe and flyeth, and the wolfe catcheth them, and scattereth the sheepe; ^h so the hireling flyeth, because he is an hireling, & careth ^h Ioh. 10. 13 not for the sheepe. If then the shepheard ought to put his life in ieopardy for his sheepe, and if all that fly be not shepherds, but hirelings, how is it that the shepheard may flie?

St. Austine in his 180. Epist. which is tooke *Honoratus*, is of opinion, that Christs flocke, purchased and gotten with his owne blood, may not bee forsaken, and made destitute of the necessarie ministry. Wherevpon this is his resolution, that the Pastor, when, and where, there is none to supply his roome,

so that in flying, his sheepe may bee brought in danger of destruction, *ought not to fly*, but with a bold minde to abide, and sustaine perlecution, evē vnto death, if need be. When *S. Paule* fled from *Damascus*, let downe *through the wall in a basket*, *Act. 9. 25.* the Church was not left void of the necessary ministry, but the thing which ought to bee done was accomplished by other faithfull brethren, which remained there; all which willed and egged him forward, that he should preserue and keepe himselfe to the vse and profit of the Church: and therefore he addeth; let the servants of Christ, the ministers of his word and sacraments, doe that which he hath commanded and permitted; let them fly at all times *from city to city*, when any of them specially and personally is sought of the *persecutors*, so that the Church be not left desolate of others, which are not so *persecuted*, that their fellow servants may haue their food; and if it shall happen, that the perill and *persecution* bee generall, pertinent to the whole number of *Bishops*, and the *Clergie*; then either let them all goe to places, where they may all be defended, that they may altogether liue; or else let the all tarry, that they may altogether suffer.

Mat. 10. 23.

To which *S. Austines* iudgement, *Tyrannus*, expounding the 11. verse of the 10. chap. of *S. Iohn*, giveth his consent, saying: *nomine lupi venientis super oves, aliquando intelligitur diabolus, per tentationes fideles infestans: aliquando hæreticus, per falsam doctrinam corrumpens: aliquando tyrannus, violentiâ armorum persequens, &c.* The name of *wolfe* hath three significations for thereby is meant either the *Devell*, which molesteth the faithfull by often temptations: or the *Heretique*, which seduceth them by his false doctrine: or the *Tyrant*, which persecuteth them by his mighty violence. In the first and second significations, if the *wolfe* come to the sheepe, the *Pastor* must not flie: for such *wolves* are not to be resisted by the *Pastor* corporally, but rather spirituallly, by devout praier, by holy preaching, and by sound doctrine. In the third signification of the name of a *wolfe*, a distinction is to be made; for the *persecution* is either *personall*, or *generall*: if *personall*, so that it be against the *Pastor* only

onely, and not against the flocke committed to him, then hee may lawfully flie: but if it be common, both against the shepherd, & also against the flocke, yet a distinction is to be made; for either there is but one *Pastor*, or else there be many: if but one, he ought not to flie, and forsake his flock, for so he should be a *hireling* and not a *shepherd*: if many, of whom the Church hath need, then some ought to remaine, and others may flie; the flocke remaining behinde ought to bee sufficiently provided for. Wherefore if they shal contend, who shall tary, calling for the grace of the holy Ghost, they may decide it by lots.

* *Athanasius* that good *Bishop* of *Alexandria*, seeking by flight to escape the furie of the Emperour *Constantine*, left behinde him a sufficient, and a learned ministry to governe the Church; and in his *Apologie: o Constantine*, vsing many examples out of Gods booke to proue his flight lawfull, as the flying of *Iacob* from *Esau*, of *Moses* from *Pharaoh*, of *David* from *Saule*, of *Elias* from *Iesabel*, of *Christ* and his disciples from the *Jewes*, (I omit the rest) maketh this his resolution: Our Saviour commanded vs to flie away, and to hide our selues, as oft as we shall be persecuted, and sought for to the death, *Siquidem in aequilibrio est, & seipsum occidere, & se inimicis ad occidendū proferre*: for it is all one, saith he, for a man to kill himselfe, and to offer himselfe to his enemies to be slaine.

So then, if the *Pastor* can leaue his flocke sufficiently provided for, he may fly in time of persecution; but if there be none to supply his roome, he must stand to it; he must take up his own crosse: yea every Christian is bound to the obedience of the same law; as he must not be forward in taking vp needlesse crosses, which may not be called his owne; so he must not be backward in bearing such crosses, as God in his good pleasure shall laie upon him; for they are his owne. Wherefore let vs now see, of what behaviour we must be, in bearing our owne crosses; which is my third note of the second precept.

Iacob served *Laban* for *Rachel* 7. yeares; & they seemed vnknown to him but a few daies, because he loved her, *Gen. 29. 20.* Harken all yea that are negligent, and wretchlesse, by living in all

vngratitude towards God: consider this, that iust one for the loue of *Labans* daughter purposed withall willingnes to serue *Laban* 7. yeares. He resolved with patience to endure whatsoeuer paines and cares might befall him in a shepherds life; his loue so fed him with hope, that so many yeares were but as a few daies vnto him. How canst thou be excused before God, thanklesse Christian? A *LOVE* is offered thee; not *Labans* daughter, but the sonne of God, even thy Saviour *CHRIST IESVS*; I know thou wouldst gladly obtaine this *loue*; yet art thou vnwilling to serue God, (I say not 7. yeares,) but 7. daies for him: thou art not resolute with patience to endure such crosses as must befall thee in thy Christians life: howsoever thy *loue* feeds thee with hope, yet so few daies seeme as many yeares vnto thee. Wouldst thou know in this thy froward course how to bee amended? Harken vnto thy *loue*; hee bids thee take up thy *croffe*. When it shall please God to visite thee with any kind of affliction, thou must beare it willingly, thou must beare it patiently.

Here you see what behaviour is required of vs, in bearing our crosses; we must be willing, we must be patient. He could giue good counsaile that said; *Refuse not the chastening of the LORD, nor be grieved with his correction*, Prov. 3. 11. His counsaile there is not without reason, because the *Lorde* correcteth him, whom he loveth, even as the father doth the childe, in whom he delighteth. What shall we receiue good at Gods hand, and not receiue euill? Job. 2. 10. Let vs arme our selues with patience; which is as powerfull to the seasoning of our crosses bee they never so bitter, as was the tree, which *Moses* cast into the spring of force to season the bitterness of the waters, Exod. 15. 25.

The *Persians* had a custome among theselues, as oft as they would punish any noble man, to take from him his head tire & his vpper garment, & to beate the in stead of the man himselfe. Gods dealing to vsward is not much vnlke; our sinfull soules provoke him to wrath, in stead of the he punisheth our bodies with diseases, our fields with barrennesse, our goods with fire, or otherwise.

Behold though ^m Lazarus lie at the gate; ⁿ Joseph in prison ^m Luk. 16. 30. ⁿ Gen. 39. 10. ^p the children in the furnace; yet shall they not be tempted above that they are able to beare, 1. Cor. 10. 13. Though the troubles of the righteous are great, yet the Lord delivereth him out of all. Psa. 34. 19. Though for a time we dwell in darknesse and in the shadowe of death, bound in misery and yron, Psa. 107. 10, yet at last comes the yeare of Iubilee, (wherein all the Lords prisoners, all prisoners of hope, so called because they may hope to bee set at liberty, Zach. 9. 12, shall be set at liberty) and then shall we haue our liberty too. Then those sweet scriptures will haue their end: the Lord retaineth not his wrath for ever: because mercie pleaseth him, Mich. 7. 18. After two daies he will revine vs, and in the third day he will raise vs up, and we shall liue in his sight, Hos. 6. 2. Surely there is an end, and thine hope shall not be cut of, Prov. 23. 18. Heauinesse may endure for a night, but ioy shall come in the morning, Psa. 30. 5.

O that we would therefore Praise the LORD for his goodnesse, and declare the wonders, that he hath done, & doth for vs. Rather then *Eliab* shall starue, the rauen shall feed him, 1. King. 17. 6. Rather then *Jonah* shall be drowned, the ffish shall saue him. Ion. 1. 17. and if the glutton will not, the dogs shall pity *Lazarus*; Luk. 16. 21. For as *David* charged his souldiers, not to kill *Absolon* his sonne, although he sent them against him, to stay his rebellion, 2. Sam. 18. 5. So God forbiddeth his crosses to destroy his children, though he send them against his children to purge their corruptions. In regard thereof *P. Martyr* vpon the 4. verse of the 5. chapter to the *Romanes*, likeneth vs^r to certaine spices whose sweet smells cannot be perceived, except they be bruised; and to the *Marchasite*, which cannot exercise that force which it hath of burning, vnlesse you presse it betweene your fingers.

If that which hath already beene spoken, bee not of force to work in vs willingnes, & patience, at such times as crosses are vpon vs, let vs enter into a due consideration of Gods providence, without which no afflictions can come neere vs. And what are

^r Nos sumus
tanquam quæ-
dam aromata,
quorum odor,
nisi ea contude-
ris, non sentitur.
Sumus veluti
lapides Pyriti-
des, qui non ex-
ercent vim eam,
quam habent
ad comburendū,
nisi cum pre-
muntur digitis.

6 Mat. 6. 29.

Luk. 12. 27.

7 Luk. 12. 25.

8 Mat. 5. 36.

9 Mat. 10. 29.

10 Psal. 56. 8.

are we, that may dare to say, why hath God done this? If *So-
lomon* in all his maiestie could not make himselfe so braue, as
the *Lilies of the field*; if we cannot adde¹ one cubite to our sta-
ture, nor change the colour of one² haire; if no³ sparrow lights
vpon the ground without the foresight of God; if no water fal-
leth from the clouds without his ordinace; if the very⁴ teares
which trickle downe our cheekes, be numbred in his bottle;
how is it, that we dare repine, when wee are afflicted, finding
fault with our ill lucke or hard fortune.

11 See my first
Lecture vpon
Amos, 1. p. 11.

The scripture teacheth vs that all things, howsoever many
of them seeme casuall and contingent to our weake conceits,
are notwithstanding determined and regular in the course of
providence.² The fish that came to devour *Jonas* may seeme to
haue arrived in that place by chance; yet the Scripture saith the
LORD had prepared a great fish to swallow *Jonas*, *Ion. 1. 17*. The
storme it selfe which droue the Pilots to this streight, may like
wise seeme contingent to the glimpse of carnall eies; yet the pro-
phet saith, *I know that for my sake, this great tempest is vpon you,*
Ion. 1. 12. The fish which *Peter* tooke, might seeme to haue
come to the angle by chance; yet hee brought in his mouth the
tribute, which *Peter* paid for his LORD and himselfe, *Mat. 17.*
27. By the diversitie of opinions among the brethren touch-
ing the manner of dispatching *Ioseph* out of the way, we may
gather that the selling of him in *Egypt* was but accidentall, and
only agreed vpon, by reason of the fit arrival of the *Marchants*
while they were disputing, and debating, what they were best
to doe; yet saith *Ioseph* to his brethren, *you sent mee not hether,*
but God, *Gen. 45. 8*. What may seeme more contingent in our
eies, then by the glancing of an arrow from the commo mark
to kill a traveller that passeth by the way; yet God himselfe is
said to haue delivered the man into the hands of the shooter, *Ex-*
od. 21. 13. Some may thinke it hard fortune that *Ahab* was so
strangely made away, because the Scripture telleth, that a cer-
taine man hauing bent his bowe, and let slip his arrow at hap
hazard, without aime at any certaine marke,³ stroke the King;
but here you shall find no lucke, nor chance at all, otherwise
then

12 1. Kin. 22. 34

then in respect of vs, for the the shooter did no more, then was denounced to the King by Micbear from Gods owne mouth before the battell was begunne, 1. King. 22. 17. What in the world can be more casuall, then lottery; yet Solomon teacheth, that when the lots are cast into the lap, the providence of God disposeth them, Prov. 16. 33. The Prophet saith that evils shall light heavily vpon our necks, whose originall or cause we shal not vnderstand, Esay, 47. 11. yet howsoever in respect of vs, & our knowledge, they may seeme casuall & contingent; in Gods good providence they are absolutely necessarie.

The consideration hereof made Iob even then blesse God, when newes was brought him of the losse of his sonnes, and al his substance: The Lord hath giuen, and the Lord hath taken it, blessed be the name of the Lord, Iob 1. 21. The like consideration made David forbid Abishai to hurt Shimei: though Shimei came out from Bahurim cursing, and casting stones at David, and all his servants; and crying: come forth, come forth thou man of blood, and thou man of Belial; yet David said vnto Abishai, Behold, my sonne, which came out of mine owne bowels, seeketh my life; then how much more may this sonne of Iemini? suffer him to curse, for the Lord hath bidden him, 2. Sam. 16. 11. Our Saviour respected the same, when hee said vnto Pilate: thou couldst haue no power at all against me, except it were giuen thee from above, Ioh. 19. 11. Hence it was that the Macedonians in great triall of affliction had their ioy abounding, 2. Cor. 8. 2. And for the same cause the Apostles reioiced in their tribulations, Rom. 5. 3.

Why then doe not we, with like consideration of Gods providence, blesse God, when we are punished? Why doe wee not glory and reioice in our tribulations? Happely you will say, that they are euill, and therefore make a question, how wee may glory in them? I must needs grant, that they are euill, and deaths sergeants, farre to be remoued from the godly. For God shall wipe away all teares from the eyes of his Saints, Reu. 7. 17. Yet must I ad, that they are euill in their nature only, sent to the reprobate; but to the elect by Gods mercy, good and profitable.

knowe, that all things worke together for the best vnto them that loue God, even to them that are called of purpose, Rom. 8. 28. *Necque enim p[er] patientur ad noxam, sed ad triumphū*, saith P. Martyr, Rom. 5. 3. The godly are not afflicted for their hurt, but for their triumph. And therefore hee compareth afflictions to the red sea, wherein Pharaoh was drowned, but Israel saued; they make the wicked oft times desperate, when the godly are confirmed in a most sure hope by them. They are the Lords instruments, by which he tryeth our hearts, as the fining pot is for silver, and the furnace for gold, Prov. 17. 3. By them wee chasteneth vs, that we should not be condemned with the world, 1. Cor. 11. 32. And therefore be the crosse never so bitter, yet is it sweet to the hungry soule, Prov. 27. 7. Resolue wee then to take vp our crosses dayly; which is my last note of the second precept.

The body is then of best liking, when it is dayly exercised, and the godly are then of best living, when they are dayly afflicted. Agur knew it well: and therefore he prayed God not to giue him riches; but only to feed him with food convenient, lest hee should be full and deny God, and say who is the Lord? Prov. 30. 9. When Israel waxed fat, hee spurned with his heele, and regarded not the strong God of his salvation, Deut. 32. 15. When Gideon was poore, and a thresher of wheat, the Angel of the Lord visited him; but after that the Lord had giuen the Midianites into his hands, he made an Ephod of golden earrings, and placed it in his citie, OPHRAH, so that all Israel went a whoring after it, Iud. 8. 27. Wee find not that Ieroboam was reputed euill, as long as he was of low estate, but when he was once preferred to be ruler of the 10 tribes, he made two golden calves, & called them the Gods of Israel, 1. King. 12. 28.

We likewise since God hath giuen vs prosperitie, since hee hath withholden from vs his afflictting hand, are very ready
 to forsake him: to swear by them that are no Gods, yea impiou-
 ly to swear by him that is the revenging God, to commit adul-
 tery, to assemble our selues by companies in harlots houses; to
 rise vp in the morning like ^e fed horses; to account religion a
 prety policie to keepe the meaner sort in awe; to thinke him
 scarce

^b Ierem. 5. 7.

^e Ierem. 5. 8

scarfe worthy a Gentlemans company, that will make a conscience of committing any vice, be it never so brutish? Shall I not visit for these things, saith the Lord? shall not my soules be avenged on such a nation as this, Jerem. 5. 9.

Many of these were the finnes of *Indah*, and all of them are our sweet finnes. Would you knowe, what was the portion of *Indahs* cup, for these her transgressions. The 15. vers. of the 5. Chap. of *Jerem.* will shew you what the LORD hath said: *I will bring a nation upon you from farre, a mightie nation, an ancient nation, a nation whose language thou knowst not, neither understandest what they say: whose quiver is an open sepulcher: they are all very strong; they shall eat thine harvest and thy bread, thy sheepe and thy bullocks, thy vines and thy fig-trees; they shall devour thy sonnes and thy daughters, they shall destroy with the sword the fenced cities, wherein thou hast trusted. Shall our trespasses against God be more then Indahs were, and can wee looke that our punishments should bee lesse? Let vs not flatter our selues: there is scarfe any one of vs, that hath not heard newes of a nation, that is coming against vs from far, a mightie nation, an ancient nation, a nation whose language we know not, neither vnderstand wee what they say. It they come, wee haue learned so much, that God in his good providence, bringeth them vpon vs, & who knoweth whether God wil strengthen them, that they shall be able, with fire and sword to beate downe all our forces, to devour our sonnes and daughters, to eate vp our harvest and our bread, our sheepe & our bullocks, our vines and our fig-trees. It may bee, that the strength of our country maketh some, little to regard the invasion of any foraineemie.*

^d Vers. 16.

^e Vers. 17.

* This Sermon was preached, March 28. 1596.

O put your trust in God, for vaine is the helpe of man. The king is not saved by the multitude of an host, neither is the mighty man delivered by his great strength, Psal. 33. 16. *Iabin*, with his confederats, even thirtie and one Kings, with all their forces, must fall by the edge of the sword, if the LORD doe but send *Ioshua* with a few against them, Iosh. 12. 24. The whole host of the *Midianites* shall be discomfited, if the LORD doe

but once bid Gedeon goe with his three hundred men, Iud. 7. 7 The Moabites and Ammonites, be they never so many, shall yeeld to Iehoshaphat and his small number without resisting, 2. Chron. 20. 17. And what are we, that wee may bee sure, that the LORD will not deliver vs into the hands of our enemies? how can we presume to thinke so, since, as a cage is full of birds, so are our houses full of deceits, Ier. 5. 27.

^f Ier. 5. 28.

Many among vs are become great and rich; ^f they are waxen far and shining; they doe overpasse the deeds of the wicked, they execute no iudgement, no nor the iudgement of the fatherlesse.

^g Ver. 19.

^g Shall not the LORD visit for these things? shall not his soule be avenged of such a nation, as this? He turneth the floods into a wilderness, and the springs of waters into drinesse, & a fruitfull land into barrenesse for the wickednesse of them, that dwell therein, Psal, 107. 33. It may be ^h Achan offendeth; yet three thou-

^h Iosh. 7. 20.

ⁱ 2. Sam. 24. 1.

sand Israelites shall be put to flight for it, Ios. 7. 4. David ⁱ committeth the sinne; yet seventie thousand of his people must die

^k 1. King. 16. 2

for it, 2. Sam. 24. 15. Baasha may bee the man, that ^k transgresseth; yet his whole household, his kin, folke, and friends shall smart for it, 1. King. 16. 11.

Rent your hearts therefore, and turne vnto the LORD your God with fasting, with weeping and with mourning, for hee is gracious, and mercifull, slow to anger, & of great kindnesse, & repenteth him of the evill, that he hath said he will do, Ios. 2. 13. Who knoweth if he will returne, and repent, and leaue a blessing for vs, and make his cup to passe from vs? His mercies are called everlasting, because they endure for ever: but his anger is compared to the clouds, because it lasteth but a season: whom hee loveth, he loveth to the end; but whom he scourgeth, he scourgeth till they repent. Ezechias was sicke, but vntil he wept, 2. King. 20. 3. Nebuchadnezzar was banished, but vntil he repented, Dan. 4. 34. And no doubt, if we wil repent vs vnfeignedly of our sins we shall finde that, to be the best remedy against our present famine, and the warres we looke for.

Now as peace, plenty, and prosperity maketh men, yea manie of vs, to thinke that there is no God, at least to forget him, so on the

the other side, daily afflictions will make vs feeble that there is a God, and daily to remember him. The blewnesse of the wound serveth to purge the evil, and the stripes within: the bowels of the belly, Prov. 20. 30. Sharp punishments that pierce even the inward parts, are profitable for vs to bring vs to amendment. When we are tried, we shall receive the crowne of life: wee shall then be blessed, when we endure tentations, Iam. 1. 12. Let vs therefore take up our crosses daily; that is, as S. Peter doth interpret it, every day, if need require, 1. Pet. 1. 6. or every day, if the will of God be so, 1. Pet. 3. 17.

Here might I take iust occasion to reprove diverse sortes of men, which are so farre from taking up their crosses daily, as that they refuse to take them up at all. No excuse can bee made for these Christians, which in time of persecution become Turkes, denying Christ, and renouncing their faith: nor for our sea-men, which, rather then they will be taken by their enemies, wil sink their ship, and drowne themselues: nor for those at land, which in their miseries, are their owne murderers: nor for those poore ones, which make light, (to they may relieue their paverity) to be theeves, robbers, vsurers, enemies to Churches, and Colleges, covetous persons, malicious and shamelesse slanderers, & the like. But neither the time, nor your patience can suffer me, to speak of al these: yet let me briefly touch them, which loosing but an oxe, or having any about them strangely fallē sicke, run forthwith to the wise ones of this our age, to cunning men & cunning women, to witches, enchanters, conjurers, and the like, seeking for helpe of them; and it shall appeare, that neither these may be excused.

God hath promised by his prophet, that whosoever calleth vpon his name, and giveth eare to his voice, as to the sole and only shepheard of his soule; good things shall betide him in this world and his soule shall live, Ier. 38. 20. His plants shall prosper his counsailes shall take effect, his corne and oile shall multiply; he shall lend unto many, but hee shall not borrow himselfe; his children like olive branches, shall encloase his table round about. On the other side, whosoever will not giue eare to the

Deut. 15. 6.

& 28. 12.

Psal. 128. 3.

voice of the LORD his God, but will seeke vnto strange Gods and oracles, to false prophetes, to witches, & conjurers, making more account of *Beelzebub*, then of *Christ*; of *Gerizim*, then of *Syon*; of the prince of darknesse, then of the morning starre; of pleasing error, then of smarting truth; shall sow his field, but never reape it. for the grasshoppers shall destroy it: shall plant a vineyard, and dresse it, but shall neither drinke of the wine, nor gather the grapes; for the wormes shall eat it: shall have olive trees in all his coasts, but shall not annoint himselfe with the oile; for his olives shall fall: shall beget sonnes and daughters, but shall not haue them; for they shall go into captivity: the LORD shall smite him with a consumption, with a seauer, with a burning ague, with fervent heat, with the sword, with blasting, with the mildew; all these shall pursue him till he perish, the Heaven, that is over his head, shall be brass, and the Earth, that is vnder him, yron, Deut. 28. 23.!

Deut. 28. 23.
Vers. 39.

Vers. 40.

Vers. 41.
Vers. 22.

Was King *Asa* punished with death, because in his sicknes he sought for helpe of the Physicians, and not of the LORD, 2. Chron. 16. 12. and thinkest thou that runnest to *Sathans* instruments, for recovering of thy lost goods, or of thy health, to escape unpunished? If *Ahaziah* consult with *Beelzebub* the God of *Ekron* about the recovering of his health, the LORD will send him word that he shall not come down from his bed, but shall there die the death, 2. King. 1. 4. If *Saul* aske counsaile of a witch the archers shall wound him, and his owne sword shall kill him, 1. Chro. 10. 13. If *Manasseh* vse them, that haue familiar spirits, and are soothsayers, God will send him such evils, as that who so heareth of it, both his eares shall tingle, 2. King. 21. 12. And can you, that haue consulted with *Ekrons* God, with witches, with them that haue familiar spirits, thinke that God will not smite you.

1. Chro. 10.
4.

Turne vnto the Lord with vnfeigned repētāce, that God may withhold his revenging hand from you, and you may liue in his sight. For as *S. Hierome* writes, that God knows not the women which are painted, because they carry not that face, or fauour which his hands haue made, so if you fly from witches, and

and coniuers vnto him vpon necessity, and not for loue, his answer will be, *I know you not: Come you to demaunde advise of me? As sure as I liue saith the LORD God, when I am asked, I wil not answer you,* Ezech. 20. 3.

And therefore, whensoever it shall please God to visite vs with losse of goods, with want of health, or other like afflictions, let vs not seeke, by those wicked meanes, to be relieved. Why should we, so much desire to liue at ease? What are we els, the earthen vessels, soon broken? A spider poisons vs, a gnat chokes vs, a small pin kills vs. Why then should any crosses in this life, so trouble vs? As he said, *it is enough for me, that Ioseph my son liueth;* so let it be in our greatest miseries our song, *it is enough for vs, that our Saviour Christ reigneth.* He our head is already crowned, we his members, are thereby honoured: he is already glorified, because he hath ascended, whither at last we must ascend, that we may bee glorified. To which place of glory the LORD of his infinite mercy: vouchsafe to bring vs all for his sonne Iesus Christ his sake, to whom with the Father and the holy Ghost, be all praise, power, maiesty, and dominion, both now and ever. Amen.

THE THIRD SERMON ON LVKE,

CHAP. 9. VERS. 23.

And he said vnto all, if any man will come after me, let him deny himselfe, and take up his Crosse dayly, and follow me.



^c John in his Revelation, as appeareth, chap. 19. ver. 11, Saw heaven open, & behold, there was a white horse, and he that sate vpon him, was called faithfull & true; and he iudgeth and fighteth righteously.

^a His eyes were as a flame of fire; on his head were many crownes, and hee had a name written, which no man knew, but himselfe. ^b He was cloathed with a garment dipt in blood, and his name is called, THE WORD OF GOD. ^a Rev. 19. 12.

^b Vers. 13.

^c Out

e Vers. 15.

Out of his mouth went a sharpe sword, wherwith he might smite the heathen; them shall he rule with a rod of yron. He it is, that treadeth the wine-presse of the fiercenesse and wrath of almightie God. Vpon his garment, and vpon his thigh, hath he a name written, KING OF KINGS, AND LORD OF LORDS.

d Vers. 16.

This our great captaine, because he daily commeth forth to battle against the enimies of his church, hath set downe a rule inuolably to be obserued of all such as will come after him, & fight vnder his banner: for he hath said vnto all, if any man will come after me, let him deny himselfe, and take vp his crosse dailie, & follow me, when heretofore I entred the examination of this rule, then in part I declared how every Christian souldier guided thereby, ought to prepare himselfe to followe this high captaine. For the better explication whereof I obserued

- 1 That this rule was generall out of the first words: *And he said vnto all.*
- 2 That it was necessary, as it is implied in the condition, *if any man will come after me.*
- 3 That the rule it selfe consisted of 3. precepts; *let him deny himselfe, & take vp his crosse dayly, and follow me.*

e Rev. 19. 14.

You heard then that this rule was generall, for that Christ delivered it vnto all, yet to all not simply, (for the beast, & the Kings of the earth, with their armies, following this beast, and fighting vnder his colours, are no way to bee guided by this rule) but to all with a restraint, but to all the armies in heauen, which the diuine saw following him that sate vpon the white horse, which howsoever, they are called armies in heauen, are notwithstanding men vpon the earth: such are Godly Kings, Princes, Nobles, worthie Captaines, and Souldiers, which with the materiall sword, defend the Gospell: such are zealous Ministers, & preachers of the truth, which with the spiritual sword fight against Antichrist: such are all blessed Christians, walking before God in the piaces, whereto they are called, warring dayly against their proud enimies, the flesh, the world, and the diuell. All which are said to be the armies in heauen, (albeit as yet they liue on earth) in regard, that their cause, for which, and

and the power, by which, they fight, are both from Heaue. These ride vpon white horses, and are cloathed in fine white linnen, and pure; these come strongly, swifely, and chearefully to this battaile: these are cloathed with sinceritie, integritie, and puritie of faith, loue, and other affections, for all is pure white about them. To these only, and to all these doth this rule appertaine: for he said vnto all, if any man will come after me.

Out of this condition you haue also heard, how necessary this rule is; even so necessary, that neither subiect, nor prince, neither people, nor pastor, neither souldier, nor captaine, how godly soever they seeme in mans eies, can be fit to follow this highest Captaine, except he be qualified according to this rule. Let him deny himselfe, and take up his crosse daily, and follow me, saith CHRIST.

Of the first two precepts, I haue likewise already spoken; now let vs consider the third: *And follow me*. Which words do leade me to speake.

1. Of imitation, or following in generall.

2. Of following the best; of such an imitation as becometh Christians.

Man by nature how strangely hee is giuen to following, if I should hold my peace, seruants, souldiers, all inferiours would make it manifest: seruants will eye their masters, souldiers their captaines, inferiours their rulers: be they good, or be they bad, get they honour, or get they discredit, come their profit, or come their losse, their lines will be instead of lawes, and that must bee holden for well done, which is done after their example, saith Sirach's sonne, Cap. 10. vers. 2. Thus examples, not lawes, doe (when lawes, not examples, should) teach men to liue.

And so it was in former ages. In regard whereof the diuine Philosopher would by no meanes suffer Hamers booke to be read in his commonwealth, because in them, Gods & Goddesses were fained to be such, as no honestly minded man, or woman would haue their sonnes, or daughters like them. Yea so it was from the beginning. Eues eating the forbidden fruit, was sufficient, to make Adam doe the like, Gen. 3. 6. The younger si-

ster wold make her father *Lot* drunken, as well as the *elder*, Genes. 19. 35. When *Indib* was forward, his brethren were ready to giue their consents, to sell *Ioseph* to the *Ishmeelites*, Gen. 37. 27.

Dead flies cause to stinke, and putrifie the byntment of the *Apothecarie*, saith the *Preacher*, Cap. 10. vers. 1. Dead workes the workes of darknesse in the better sort, doe cause to stinke, and putrifie the towardly inclinations of the inferiours. For if any man see thee which hast knowledge, sit at table in the *Idols temple* shall not the conscience of him that is weake, be boldned to eat those things, which are sacrificed to *Idols*? saith *S^t Paule*, 1. Cor. 8. 10. Thou that ^fpreachest a man should not steale, dost thou steale? Thou that shouldst punish adulterers and reprove swearers, dost thou, by thy oaths giue them example? ^gdost thou commit adulterie? Marvell not then, if thy weake brother, seeing thy knowledge, become a swearer, a theefe, and an adulterer. Thy life shall be his law.

^f Rom. 2. 21.

^g Vers. 22.

^h Rogers Ep
to the fol-
lowers of
Christ. A. 7. b.

Vpon consideration hereof a country man of ours, hath added, that we of all other people vnder heaven, are most famous yea, & infamous too, for our imitation. For doe we not imitate, ^hthe *Spanish* in his *braverie*? The *French* in his *vanitie*? The *Italian* in his *perfidie*? Yea we follow the *Dutch* in *luxurie*, who heares not of it? The *Papists* in *idolatrie*; who knowes it not? The *Atheist* in all *impietie*, and *impuritie of life*; why lament we not?

O come hither, *all yee*, that are any way either for *birth*, or *calling*, whether it be *spirituall*, or *temporall*, better then other men; yea and *all yee* too, which in the same respect are worse then others: for here are lessons for you both, to teach you to looke vnto your footings. Is there *old custome* against you? Respect it not; for it will be foiled by a *better custome*. Is the *flesh* against you? Care not for it; for that will be bridled by the heate of the *spirit*. Is that old serpent *Sathan* against you? Feare him not; for he both at your *prayers* will fly, and by your *godly exercises* will be made to runne away.

First therefore for those, that are better then others; wonder

der we may, what the matter is, or with what spirit they are led, or what commeth into their minds, that knowing their *lines* and *examples* to prevaile when laws cannot, doe notwithstanding with such care, and study seeke after vile, and vanishing things; and so seldome call their wits together to thinke of doing any good. Is it not because they are perswaded that the LORD spareth the *Cedar* tree, for his height, the *oke* for his strength, the *poplar* for his smoothnesse, the *Lawrell* for his greenenesse? O! then they are deceaued: for from the *Cedar* that is in ¹ *Lebanon*, even to the *Hysop*, that groweth out of the wall, ^k every tree that bringeth not forth good fruit, is hewen downe and cast into the fire. Is it not, because they partly thinke that God hideth his face from their sinnes, & seeth them not? O! then they are deceaued: for *Samuel* could tell *Saul* at that was in his heart, 1. Sam. 9. 19. And *Elisha* knewe, that his servant had taken bribes, 2. King. 5. 26. And shall not God bee able to knowe their *deeds*, and *thoughts*? yes: if *Miriam*, and *Aaron* speake but against *Moses*, the LORD wil heare them, Num. 12. 2. And if *Sarah* laugh, but within her selfe; God will see her, Gen. 18. 13. *Hell* and *destruction* are before the Lord, saith *Solomon*, Prov. 15. 11, how much more the hearts of the *sonnes of men*? Ad to this what the Prophet *Esaï* hath chap. 40. vers. 12. God hath measured the waters in his fist, he hath counted heaven with his spanne, hee hath comprehended the dust of the earth in a measure, hee hath weighed the mountains in a weight and the hills in a balance. Can their *deeds* then, yea can their *thoughts* be hid from so powerfull a God? Is it not because man (of whose *censure* they stand more in awe, the of Gods *wrath*) is not able to discric their wickednesse, which they haue so secretly wrought? O! then they are deceaued. For towne & coutry howleth and cryeth out, too much overladen and wearied with adulterous *Shichemites*, tyrannous *Sauls*, negligent *Elies*, cruell *Ahabs*, proud *Herods*, incredulous *Pharaohs*; here ambition, there covetousnesse, every where glutony, and excesse.

One mole or freckle in the face offends more, then many and great spots, and scarres in the other parts of the body. Men in

authoritie, all, I meane, that are better then others, either for *birth*, or *calling*, are as the face of the commowealth. One *small escape* in them, hurts more, then many *great & grievous faults* in the inferiours, and therefore one was bold to compare the to a *booke*, after whose *patterne* others are printed; if the first draught haue *faults*, all the books printed thereby, must needs be *faulty*; but if there bee no *fault* in the first, all the rest will haue the *fewer*.

Whosoever openeth a well, or diggeth a pit, and covereth it not, and an *oxe* or an *asse* fall therein, the owner of the *pit* shall make it good, saith God by his servant, Exod. 21. 33. Hath anie of vs by *bad living* caused his inferiour, his weake brother, to *sin*. O let vs not be deafe (beloved in the Lord.) That mā, who-soever he be, hath *opened a well*, and *digged a pit*, which he hath not covered, into which, becaule his neighbour hath fallen, and so perished, he must look to make answer for it; his blood shall be required at his hands.

Thou shalt not sow thy field with mingled seed; it is the Lordes commandement, Levit. 19. 19. What is this militant church wherein we liue, but Gods field, whose husbandry yea are, 1. Cor. 3. 9. Whosoever in this field, sitting either in *Aarons* seat, or *Moses* chaire, shall say, but not doe; shall say good things, but doe the contrary; shall in word sow wheat, but in example cast abroad the troublesome seed of cockle and darnell, hee it is, that soweth mingled seed in Gods field, and such are they whom the author of the booke of wisdom aimeth at, chap. 6. 6, When hee saith, that *mighty men* shall be mightily tormented.

In the second place, instruction is here to be had for such, as are, either by *birth* or *calling*, worse then other men. They seeing themselves so addicted by nature to follow others, in duty ought to take speciall heed whom they follow. For all may not be followed. Aske counsaile of the *wise man*, & he will perfwade with you, by no meanes to follow gluttons, sleepers, and drunkards: for the *glutton* shall be poore, and the *sleeper* shall be clothed with ragges, Prov. 23. 21. As for the *drunkard*, he shall haue no want of *woe, sorrow, strife, murmuring, wounds without cause*, and

and rednesse of the eies: he shall be bitten as with a ^a serpent, and hurt, as with a cockatrice: he shall be, as one that sleepeth in the midst of the sea, or on the toppe of the mast, Prov. 23. 34. Aske counsell of S. Paule, and hee will perswade with you, by no meanes to follow fornicators, idolaters, adulterers, covetous persons, and the like: for such shall not inherit the kingdome of God, 1. Cor. 6. 10. Aske counsell of the LORD himselfe, and he will perswade with you, by no meanes to follow the doings of the land of Egypt, or the manners of the land of Canaan. For if you commit such abominations, the land shall spue you out, Levit. 18. 28. • Vers. 32.

O, p walke not in the counsell of the wicked, nor stand yee in the way of sinners, nor sit yee in the seate of the scornfull, for such may not be blessed. You know who hath said it. Assured I am, that in Noahs arke, among his three sonnes, there was one cursed Ham: that in Isaac's house of 2. sonnes, one Esau was reiect-ed: that in Jacobs house among twelue brethren, one only Ioseph was innocent; that in Christs house among twelue Apostles, there was a treacherous Judas; neither may I deny, but that at this day among many Magistrates, Preachers, and Masters, there are some licentious Magistrates, some bad living Preachers, some too too wicked Masters. But what is that to vs? We must all appeare before the iudgement seat of Christ, to receive according to our own deeds: For so may we read, 2. Cor. 5. 10. The licentious life of the Magistrate shall not quite the subiect, if he disobey the lawes: the wickednesse of the Master may not excuse the servant, if he be vngodly: the bad living preacher is no cause to saue my soule, if I be vngodly. For God himselfe telleth vs, that, that soule that sinneth shal die the death, Ezech. 18. 4. And thus from the generall imitation; I come to that which best becometh Christians. • Psal. 1. 1.

Follow me | The Lyon hath roared who will not be afraid? The LORD God hath spoken, who can but prophesie? Amos 3. 8. Ever worthy is his Maiestie to be reverenced, whose voice nothing (be it aboue or beneath, in heaven or in earth, sensible, or insensible) ought to disobey. ¶ Heare then o heavens, and heare • Esai. 7. 2.

ken, & earth; and therefore heare and harken both men & women, for the LORD hath said: *follow me*. Else whom will ye follow? Is not he *the way* to guide you? *Follow him*; and he will *leade* you in the pathes of *righteousnesse*, Pro. 4. 11. Is not he *the truth*, to giue you light? *Follow him*, and the *sunne of iustice* shall arise vnto you, Malac. 4. 2. Is not he *the life*, to feede you? *Follow him*, and you shall go in and out, and finde pasture, Iohn. 10. 9. He is *the way*, in example: for he hath given an example, that wee should do, even as he hath done, Iohn. 13. 15. He is the *truth*, in promises; for his covenant he will not breake, nor alter the thing that is gone out of his lips, Psal. 89. 34. He is the *life*, in reward; for howsoever the wages of sinne is death, yet the gift of God is eternall life, through Iesus Christ our LORD, Rom. 6. 23. This our LORD, the way, the truth, and the life, in his iourney towards heaven, began betime; for at twelve yeares of age he went about his fathers businesse: and he kept the right way; for he boldly said, who can *accuse me of sinne*: & he made speed; for he spake, and did more good things in 33. yeares, then might be contained in all the *bookes in the world*: and hee continued vnto the end; for he *died* like a lambe, & prayed to his father, and forgave his enemies; See here, those foure notes, to which my desire is you should well listen, because they may be much for instruction in this *Christian imitation*; wherein you are to begin betime, to keepe the right way, to make speede, and to continue to the end. And first begin betime.

^r Luk. 2. 42.

^f Verf. 49.

ⁱ Ioh. 8. 46.

^u Ioh. 31. 25.

^x Mat. 27. 50.

^y Act. 8. 32.

^z Luk. 23. 34.

Know yee not, that man as soon as he was created, had a law given him? Hence may we learne, that every one of vs from the first day of his birth is to liue vnder obedience to the great lawgiver. Doth not experience teach you, that in infancie yee are baptized in the name of God? Hence are we taught, that when we are not able to runne to Christ, yet should we, as well as we may, creepe vnto him. Is it possible for you to forget your dayly praier? Therein you pray, first, that Gods will be done, and then you aske your dayly bread: to shew vs that the very food whereby we liue, is no way to be preferred before the blessed will of God.

God

God requireth the first borne for his offering, and the first fruits for his service: and dare we presume to present him with our second labours? He requireth a *morning sacrifice*, as well as an *evening*. *Abraham rose early in the morning to sacrifice his sonne to God*, Gen. 22. 3. So should we rise early in the morning of our lines, even in our youthfull daies, and sacrifice our selues to God. We should give vp our bodies, ^a *living sacrifices*, holy, and acceptable to him. For why should not he that is ^b *Alpha*, the first, the beginning in every thing, be the first and the beginning in our conversion too? *Manna* was to bee gathered betime before the rising of the sunne, otherwise it would melt away, Exod. 16. 21. So fareth it with him, whom yee ought to follow; if you come not to him betime, but stay till *businessse & pleasures* arise vnto you, well may you seeke him, but you shall not find him. For wisdom her selfe hath said, they which *seeke me early shall find me*, Prov. 8. 17. but of them which are slow in seeking her, she hath also said; *they shall seeke mee, but they shall not find me*, Prov. 1. 28.

^a Rom. 12. 1.
^b Rev. 1. 8.

The guests are bidden, yet no man commeth: all things are ready, yet no man regardeth. One saith, I haue bought ^a *a farme*, and must needs goe out, and see it; O let me be excused: a second saith, I haue bought ^d *Oxen*, and I goe to *proue them*; I pray thee haue me excused: another saith, I haue ^e *married a wife*, and therefore I cannot come: if our ^f *fathers* bee *unburied*, if our friends be not ^g *bidden farewell*, then in reason wee thinke wee may be excused for not comming. O, saith one, were I a *free-man*; and another, were I a *rich man*, and a third, were I an *olde man*, then should we be at leasure to come to *Christ*; but yet, & till then let vs be excused.

^a Mat. 22. 5.
^b Luk. 14. 18.
^d Luk. 14. 19.
^e Ver. 20.
^f Mat. 8. 21.
^g Luk. 9. 59.
^h Luk. 9. 61.

Thus the *whole* ^h *head is sicke*, and the *whole heart is heauie*, ⁱ *Esai. 1. 5.* and within vs is nothing but ⁱ *wounds*, and *swelling*, and *sores*, ⁱ *Ver. 6.* full of corruption. For although wee perswade our selues that *Christ* ought by vs to bee followed, yet can wee not by any meanes accord of the *time*, when to *beginne* to follow him. Wherein we are not much vnlike those *Iewes*: spoken of, *Agge*, 1. 3. who knowing that the *Lords house* ought by them to be

be builded, did notwithstanding sing alwaies this song: *The time is not yet come, that the Lords house should be builded.* And did they for this escape vnpunished? Read yee but the 6. verse of the same chapter, and you will say no; for they did *sew much but brought in little; they did eate, but had not enough; they dranke, but were not filled; they cloathed themselves, but they were not warme; they did earne wages, but the wages was put in to a broken bagge.*

* Ioel. 2. 13.

! Psal. 2 9.

m Psal. 4. 2.

We knowe that the Lord is ^kgracious and mercifull, slow to anger and of great kindnesse, otherwise doubtlesse ere this, his scepter of ^lIron should haue crushed, and bruised vs in peeces. For what is he among vs all, that in his heart hath not said, *the time is not yet come, that the Lord Iesus should be followed?* How long, how long, o yee sonnes of men, will yee ^mturne Gods glory into shame, by louing vanitie, and seeking lyes? you say *the time is not yet come, that the Lord Iesus should be followed*: but the holy Ghost saith, *behold, now the acceptable time; behold, now the day of salvation*, 2. Cor. 6. 2. *To day if yee will heare his voice*, Psal. 95. 7. *To day, even this day, if yee will heare his voice harden not your hearts.*

There was at Ierusalem the poole Bethesda, where the sicke, the blind, the halt, and the withered lay; once in the day an Angel came, and stirred the water; & then whosoever *stept in first was made whole, of whatsoever disease he had*, Ioh. 5. 4. He which *stept in first* was made whole, saith Iohn; none but hee, which *stept in first*. This is the acceptable time, this is the day of salvation, this is the day wherein we may heare Gods voice: take we then this opportunitie while it is offered; & let vs not forslow the time; for the strongest of vs all is not able to assure himselfe, that he shall liue till to morrow. *Elias would be serued before the widow*, although shee had but a little cruse of oyle, although shee had not enough for her ielfe, 1. King. 17. 13. And can we be so senselesse to thinke, that God will bee serued after vs, after the flesh, after the Diuell? God would not haue the labourers hire stay in thy hands all night, but would haue thee pay him before thou sleepest, Levit. 19. 13. Yet wee dare keepe

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Gods due from himselfe, shall I say, day and night? I may say, many daies, and many nights, many weekes, many months, yea & perhaps many yeares too.

Thus haue we cast behind vs the first lesson which Iohn Baptist taught, that was, *repent, for the kingdome of Heaven is at hand*, Mat. 3. 2. Thus haue we set at naught the first lesse, which the Disciples taught; and that was, *repent, for the kingdome of Heavē is at hand*, Mat. 10. 7. Thus haue we spurned against the first lesson which Christ himselfe taught; and that was, *REPENT too, for the kingdome of Heaven is at hand*, Mat. 4. 17.^a He that hath cares to heare, let him heare.

81.2. 1002.1. P
21. 1. 1002.1. P
1002.1. 1002.1. P

^a Mat. 11. 15.

REPENT is the first lesson to be learned both by young and old. It is not sufficient for a young man to say, *I will repent*: for assuredly, could Iudas haue repented, when he had listēd: hee would never haue hanged himselfe: neither may it suffice an old man to say, *I haue repented*; God is, *I am*; & therefore is best pleased with, *I am*; he careth not for, *I was*, or *will be*. And this the Preacher knewe well, and therefore in the first verse of his 12. Chapt. he directeth his speech to young men: there he saith; *Remember thy Creatour in the dayes of thy youth*. And because young men are very ready to possit over this remembrance, unto age, that generall day, which all men set for themselves to repent in, he in the verses following brings in the olde man, with the keepers of his house trembling, with his strong men bowing downe, with his grinders ceasing, with his lookers out by the windows darkned, with his dores shut, with his daughters of singeing abased; that is, he brings in the old man, feeble, lame, deafe, blind, and stammering, for the young man to behold; as if hee should say, See here my sonne, is it possible for this man to serue God, he can neither heare, nor see, nor feele, nor speake, nor go. Therefore serue thou thy God in the daies of thy youth.

^o Eccl. 12. 3.

^p Vers. 4.

The chiefest thing that made Rehoboam in the beginning of his reigne to choose young counsellors, was, because they were his companions before. 1. King. 12. 8. Because they were his companions before, therefore they became his counsellors after. This is the preferment of your sinnes, if they haue beene

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¶ 1. Sam. 2. 18

¶ 2. Tim. 3. 15.

¶ Luk. 1. 80.

your companions in youth, in age they will looke to bee your counsellors, yea, and it may be, your masters too. Begin therefore, as [¶] Samuel did, to serue God in your *minoritie*; and vse, as [¶] Timothie did, to read the Scriptures in your *childhood*; the shall you, as [¶] Iohn did, grow in spirit, as you ripen in yeares. O blessed are you, if you begin betime: yet so, that you keepe the right way. Which is the second note, to be obserued in *Christi-an imitation*.

Many false Prophets shall arise, saith our Saviour, and shall say vnto you, *loe, here is Christ*, and *loe, there is Christ*, but with all he counsels you, *not to beleene them*, Mat. 24. 23. Long haue some continued, and yet they are not weary of professing, that there is life in their *pardons*, life in their *pilgrimages*, life in their *sacrifices*. Rather then fayle, they can make shift to clamber to Heaven, by *Angels*, by *penance*, by *merits*. Each of them hath his way, yet not one of them the *right way*.

I doubt not, but that all that heare me this day, are sufficiently already perswaded *not to beleene them*. For you haue learned, that *Iacob* in his way to *Haran*, saw, *not many*, but *one ladder reaching up to heauen*, Gen. 28. 12. And that the forerunner of Christ prepared, *not the waies*, but *the way of the Lord*, Esai. 40. 3. And thereby are you taught, that there is but one ladder to clime, but one way to walke in, to come to Heaven. And as [¶] Herod sought over all *Iurie* for Christ, but could not find him, because he followed *not the starrè*; so may you, long enough, seek for Heaven all the broad way over, but you shall not be able to find it, vnlesse you follow the straight way, & enter in at the [¶] narrow gate; for that way alone leads to Heavē. One only river, the river *Jordan* was of force to deliver *Naaman* the Syrian from his leprosy, neither *Abana*, nor *Pharpar*, rivers of *Damascus*, could doe it, 2. King. 5. 12. One onely way, the true and liuing way, Christ, our Saviour, is able to set vs in our resting place, in the place of eternall blisse; neither the seeming powerfull [¶] beast, nor any other besides is able to doe it. For as he, which promised a land to the *Israelites*, sent before the *Israelites* a pillar of fire to bring them to that land, Exod.

The third sermon on Luk. Chap. 9. vers. 23.

51

23. 21; so he, the same God, hauing prepared a Heauen for vs, hath sent before vs that *euertliving* 7 word, cloathed with our owne flesh, to guid vs vnto Heauen. 7 Ioh. 1. 1.

Behold here the patterne of your *imitation*, such a patterne, as must be followed, *alwaies* and *necessarily*. *Alwaies*, for that no decest was in his mouth, Ec. 5. 3. 9. and *necessarily*, because St Peter doth counsell it, 1. Pet. 2. 21. *Alwaies*, for that no man was able to rebuke him of sinne, Ioh. 8. 46. and *necessarily*, because St Paule commandeth it, Ephes. 5. 1. *Alwaies*, for that he is perfectly good, 1. Ioh. 3. 5. and *necessarily*, because himselfe will haue it so, Mat. 11. 29.

Alwaies therefore, and *necessarily*, Christ is to bee followed, yet not without a *limitation*. For as he was God, many things were done by him, wherein wee may not follow him, without note of *superstition*, or *zealous impietie*. It was for God alone with ^a *seauen loanes*, and *a few little fishes*, to feed, and suffice ^a Mat. 15. 34. *four thousand men*, besides women, and children, Mat. 15. 38. It was for God alone with ^a *fine loanes* and *two little fishes* to feed ^a Mat. 14. 17. *and suffice fine thousand men*, beside women and children, Mat. 14. 21. It was for God alone, to rebuke the waues of the sea, and the windes, and to cause them to ceale raging, Luk. 8. 24. To ^b fast forty daies, and fortie nights; to ^c turne water into wine; ^b Mat. 4. 2. to ^d walke on the Sea, as one dry land; to restore ^e sight to the blind, health to the sicke, life to the dead; these are miracles wrought by God alone, which we may not dare to *imitate*, because there is neither commandement that we should, nor example of any Disciple, or Apostle, that would, or durst doe so. In those things therefore, which Christ did as God, worship him religiously; but in those things, which he did as man, follow him zealously: Loue and detest whatsoever Christ, as God, loveth and detesteth, and so shall you imitate Christ, as much as a man may *imitate* God; but with all, doe that as Christ did, as man, and so shall you follow Christ, as a Christian should.

And here, for that my limited time will not suffer me to bee long, I can but only point at a few of the particulars, wherein you are to follow Christ. Follow him therefore in obedience, for

¹ Phil. 2. 8. he is become obedient unto the death, even the death of the
² cross. Accursed are the disobedient; the Lord shall laugh at
 their destruction, Prov. 1. 26. Follow him, in innocencie, for in his
³ ¹ Esai. 53. 9. mouth was found no guile. Accursed are the wicked; they are
 kept unto the day of destruction, and shall be brought forth to the
 day of wrath, Job. 21. 30. Follow him in humilitie, for hee
⁴ ² Psal. 110. 7. drank of the brooke in the way, he made himselfe of no reputa-
⁵ ¹ Philip. 2. 7. tion, & became for vs a servant; Accursed are the proud: though
 their excellency mount vp to the heauen, yet shall they perish for
 ever like their dung, Job. 20. 6.

He is an example for you in patience, for hee was oppressed
 and afflicted, yet as a ⁶ ¹ Esai. 53. 7. sheepe before his shearer was hee dumbe,
 and opened not his mouth; being reviled, hee reviled not againe;
⁷ ² Act 8. 32. suffering, he threatened not, but committed it all to him that iudg-
 eth righteously, 1. Pet. 2. 23. He is an example for you in Char-
 itie: for he prayed for his enemies; Father forgive them for they
 knowe not what they doe, Luk. 23. 34. Hee is an example for you
 in Constancie: for he died like a lambe, Revel. 5. 6. These, & such
 like, are the things wherein Christ must be followed, alwaies, &
 necessarily: which although it may not be gainesaid, doth not-
 withstanding permit the examples of good men to be imitated,
 sometime, and in some things.

For the better conceaving whereof, let it not bee trouble-
 some to vs, to obserue foure sorts of examples of the elect, and
 righteous, set downe vnto vs in the holy Scriptures.

1 Some we find, were singular, such as neither others in
 those daies might, nor we in our daies may follow; for that they
 alone had the speciall, and extraordinary motion of the holy
 Spirit for their warrant. Such was Abrahams readinesse, to kill
 his own, and only sonne Isaac, Gen. 22. 3. Such was the spoile
 of the Iews made of the Egyptians, by detaining their iewels of
 gold and silver, Exod. 12. 35. Which deeds in them, because
 they were commanded, were commendable; but in vs, because
 they are forbidden, should be most damnable.

2 Others in those daies were generall, which wee in our
 daies may not follow, without displeasure of the Highest. They

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circumcised their male children the eighth day: but wee may not doe so; for if wee bee circumcised, Christ shall profit us nothing, Gal. 5. 2. They offered bloody sacrifices unto the Lord; wee are forbidden so to doe; for being dead with Christ, from the ordinances of the world, wee ought not, as though wee lived in the world, be burdened with traditions, Coloss. 2. 20. Among them one brother married the wife of another. Farre from vs let such weddings be removed. It is not lawfull for Herod to haue his brothers wife. Mat. 14. 4.

3 There were wicked examples, which none of vs, I hope, will dare to follow. You can not, but heare of¹ Lons incest,^m Mo¹ Gen. 19. 33. ses incredulity,^a Davids adultery,^o Peters deniall; the P ambi^m Num. 20. 12 tion of the Apostles, and such like: which all are set before vs; ^a 2. Sam. 12. 9 but doubtlesse for good ends. First to shew vs, how false it is, ^o Mat. 26. 70. which some teach, that the elect, and regenerate sinne not. ^p Mat. 18. 1. 2. To make vs wary how we walke: for if such, whom God hath favoured so highly, and adorned so singularly with his celesti- all gifts; if such, I say, did fall, and so filthily defile themselues, with how great ^q feare and trembling ought we to make an ende ^q Philip. 2. 12 of our salvation? 3. To strengthen vs, that though we sinne, we go not on forward in sinning, nor despaire of Gods mercy, no more then they did. For the sonne of man came to seeke and saue that, which was lost, Luk. 19. 10. and hee came not to call the righteous, but sinners to repentance, Mat. 9. 13. and by him Paul did attaine mercy to the ensample of them, which shall in time to come beleue on him vnto eternall life, 1. Tim. 1. 16. Last of all, to teach vs, that as God is merciful, so should we shew mercy vnto all, that in Gods iudgement we may finde mercy.

4 There were good examples, which we may be bolde to follow; as^r Abrahams faith,⁶ Iosephs chastity,^t Davids zeale, &^r Rom. 4 3. 20 the like; which are set before vs, as the Apostle witnesseth, that ¹ Gen. 29. 9. we should not be sloathfull, but followers of them, which through ¹ Psal. 69. 9. faith, and patience, inherite the promises, Heb. 6. 12. And hither- to belongeth that which S. Chrysostome hath, Homil. ^u 62. in ^u In Graec¹ Mat. 18. If, saith he, it seeme a hard matter vnto thee to imitate ^u Savilii editi- one, est hom. 61. God, betake thy selfe to the imitation of his servants. Imitate

Ioseph; for he was a reliefe vnto his brethren in time of famine, although they iniuriously sold him into bondage, Gen. 42. 25. *Imitate Moses*; for he spared not to powre forth his prayers to the *living God* for the people, although they had done him many wrongs, Exod. 32. 11. *Imitate S. Paule*, for hee could haue wished that he might be *separated from Christ*, for the Jews, although they had many times oppressed him, Rom. 9. 3. *Imitate S. Steven*, for he praid for the people, even then when they stoned him: *L O R D lay not this sin to their charge.* A& 7. 60. *Imitate Ioseph, Moses, Paule, Steven*, and the whole company of holy ones, as *Paule* himselfe desireth to be imitated: *Be yee followers of me*, saith he, *even as I am of Christ*, 1. Cor. 11. 1.

Walke therefore in the way, which the *L O R D* hath made plaine for you; and tread yee those pathes, wherein by the *good examples* of Gods Saints yee are directed; and so shall yee be able to follow the *lambe*, whithersoever he goeth. O blessed are you, if you *keepe the right way*; but withall you must *make haste*. Which is my third circumstance observed in *Christian imitation*.

The wise man passed by the field of the sloathfull, and lo, it was all growne over with thornes, & nettles had covered the face thereof, and the stone wall thereof was broken downe, Prov. 24. 30. Our corrupt nature, what is it, but this field? If we be sloathfull, and slacke in husbanding it, how can it bring forth any thing, but thornes, & nettles? The wise man passing by, may easily through the broken wall, descry all manner of filthinesse, and abomination. If *Saule* lie sleeping with his seruants, it will be no hard matter for *David* to come, and take away the speare, and the pot of water, even from *Saules* owne head, 1. Sam. 26. 12. If we, being now set in the right way, in the *Lords way*, shall be negligent, & given to sleeping, too easie will it be for *Leviathan*, that piercing serpent, that crooked serpent, that serpent which fel down from heaven like lightning, to come and steale away all good motions, even from our inmost heart.

The enemy came, and sowed tares among the wheat, but it was while men slept, Mat. 13. 25. The foolish virgins, were not provided

ded to go with the *bridegroom*, for they *slept* too, Mat. 25. 5. It is time then to *watch*, that the *en-my* choake not vp our *wheate* with his *tares*: it is time to *watch*, if we meane to accompanie the *bridegroom*.

We must *runne* (for a slow pace will not serue the turne) we must *run*, if we looke to *obtaine*, 1. Cor. 9. 24. CHRIST telleth vs, that *the kingdome of heaven* *suffreth violence*, and *the violent take it by force*, Mat. 11. 12. And why doth he tell vs so, but to teach vs, how earnest, and zealous, we must be in our professed religion? If we be but luke-warme, you know, God hath threatened to *spew vs out* of his mouth, Revel. 3. 16. If our *righteousnes* surpasse not *the righteousness of Pharisees*, *Heaven* is no place for vs, we may not enter therein, Mat. 23. 13. If we be no more then *statute protestants*, that is, if we thinke our duties sufficiently discharged, in comming *once a month* to the church to pray, in hearing *once a quarter* a sermon, in communicating at the Lords table *once a yeare*, well may we hope to come to *Heaven*, but that shall be *then*, as a late and zealous preacher hath said, *when hypocrites haue leaue to come out of Hell*.

Therefore were the golden *Cherubins* set vpon the two ends of the *mercy seat*, with *their wings spread out on high*, Exod. 37. 9. to teach vs, to be as quicke about the Lords busines, as the *Cherubins*. Therefore did God reiect the *blind*, and the *halting* sacrifice, Deut. 15. 21. to shew vs, how he abhorreth *slacknesse* in all our duties. Therefore did the Apostles *leane all*, and *follow Christ*, Mat. 19. 27. for our instruction, that we should speedily follow Christ too. For he is not *accursed* only which *doth not the Lords businesse*, but he also, which *doth the Lords businesse negligently*, Ier. 48. 10.

Watch therefore the *starre*, so soone as it *arisseth*, & follow the *pillar*, so soone as it *remoueth*, and so shall you with all speed, be received into the *building*, that precious building, *not made with hands*, & shall dwell in those *tabernacles*, those *ioyfull tabernacles*, which God himselfe hath pitched. O blessed are you if you make hast: yet not so, vnlesse you continue to the end. And this is my last note.

2 Mat. 2. 2.
7 Exod. 13. 21.
2 2. Cor. 5. 1.
4 Heb. 9. 11.

Some

Some came into the vineyard at morning, & some at noone, but no man received any reward, but they which staide vntill night, Mat. 20. 8. *Jacob* did not preuaile with God, when first he began to wrestle with him, but when he had wrestled with him all night, Gen. 32. 26. It is not your praying this day only, that can do you good, for you must pray continually, 1. Thess. 5. 17. He runnes in vaine (run he never so swiftly) that sits him down before he comes at the goale. Heaven is the goale, whither our race is intended. Begin we this race betimes, and keepe we the right way, and make we hast too, yet if we continue not to the end, our portion shall be as his, whom CHRIST hath said, the last estate of this man is worse, then the first, Luk. 11. 26.

Having hitherto beene fed delicately, and brought up in scarlet, shall we now perish in the streets, shall we now embrace the dung? Lam. 4. 5. Having as yet had our heads of gold, shall we now (to become like to Nabuchadnezzars image) haue our feet of clay? Dan. 2. 33. Having already begun in the spirit, shall we now end in the flesh; Gal. 3. 3? ^b He that thinkes he standeth let him take heed that he fall not.

^b 1. Cor. 10.
12.

What shall I say (saith Iosh. chap. 7. 8. When Israel turnes the back. What shall I say? The trembling of the Pillars is enough to make the whole Temple shake. Peter, he which said even now, that ^c though al should, yet he would neuer forsake Christ, ^d curseth and sweareth, that he knoweth not the man. Lot, he which erst strived so much to preſerue his daughters chaste in Sodome, doth now in the mount commit ^e incest with his daughters. Salomon himſelfe, which so lately erected a Temple for the worship of God, fals now to the worshipping of Idols: As if the starres were falling from their heauen, and the light departing from the sunne.

^c Mat. 26. 33.
^d Vers. 74.

^e Gen. 19. 33.

But it is not long since we were taught, that the Saints of God, though they fal not finally in the end, nor vterly at any time, doe notwithstanding, fall grievously, and dangerously: of which we then heard in ail plenty, and sufficiency, so that I may well surcease to speake thereof. Only let me say once againe, ^f Hee that thinkes he standeth, let him take heed, that he fall not. For

^f 1. Cor. 10.
12.

not

not every one, but *hee only that endureth to the end, shall be saved*, Mat. 10. 22. and not every one, but *he only which is faithfull vnto the death, shall receaue the crowne of life*, Revel. 2. 10. and not every one, but such only as are marked in their foreheads with the letter *Tan*, with the note of perfection, and perseverance, shall enter the inheritance of the blessed, Ezech. 9. 4.

Let the *dogge* returne to his vomit, and the *ſow* to her wallowing in the mire, but doe you (as *Abraham* did) hold on your sacrifices vnto the evening, the last evening of your liues, and so shall a full measure bee measured vnto you. O ever blessed shall you be, if you continue to the end. Then shall the prayers which you haue devoutly made, and the teares which you haue repentantly shed, and the almes, which you haue charitably giuen, set vpon your heads the crowne of glory, and the *Angels* shall triumph for your glorious coronation, and the *Saints* shall reioice at your blessed perfection, and God himselfe shall say **A M E N**, to your never dying happinesse. To which happinesse (O gracious father) receaue vs all, for his sake in whom thou art best pleased; to whom with thee and the holy Ghost, be all praise, power, maiestie, and dominion, both now and for ever,

A M E N.

H

FIVE





FIVE SERMONS ON THE EPISTLE
OF S. JAMES, CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift
you up.*



Vrious questions, and vaine speculations how like they are to plumes of feathers, each of vs in part may iudge; for that many very earnestly, and others nothing at all, are desirous to be scene in them. The time was, when Paule re-
proved such, as had their heads troubled with ^a Genealogies: were he now
liuing, to see, how men and women of

our daies, busie their heads about as vaine questions, tracing dangerously vpon the pinacles, while they might safely walke vpon the pavement, could he, (thinke you) bee silent? It is a world to see, how many at this day are much more desirous to learne where Hell is, then to bee instructed any way how they may escape Hell. much more ready to heare what God did purpose before the world began, then to learne, what hee will doe, whe the world is ended: much more willing to vnderstand, whether they shall knowe one another hereafter in Heaven, then to know now whether themselues belong to Heaven, or not. Vnwise, though worldlings: so ready are they to search mysteries, before they knowe principles: so presume they ^b to vnderstand, a-
^c bone that which is meet; not much vnlike the ^c Bethshemites, who were not content with the sight only of the Arke, but they would also prie into it, and finger it.

^a 1. Tim. 1. 4.
Tit. 3. 9.

^b Rom. 12. 3.

^c 1. Sam. 6. 19

The

The^d starre when it came to the place, where Christ was, ^{4 Mar. 2. 9.} stood still, and went no further: We likewise when we are come to the knowledge of Christ, should stand still, & goe no further. Are we better then S^t Paul? he was content to ^{1. Cor. 2. 2} knowe nothing save Christ Iesus, and him crucified. For he knew well, how impossible it was for mans wit, to fount the deapth of Gods secrets. And farther; what shall it availe a mā, subtilly to dispute about the TRINITY, if through his want of Humilitie, hee displease the TRINITY? How can it profit thee, to haue the whole booke of God at thy fingers end, if through thy want of Charitie God withdraw his favour from thee? it cannot benefit me, schollerlike to define what sinne is, if beastlike wallowing in my sinnes, I provoke Gods wrath against my selfe.

It is an item for vs al: To him, that knoweth how to doe well, & doth it not, to him it is sinne. Howsoever in our age lesse, knowing is not, yet more doing beyond all question is required. It hath pleased God to blesse many among vs with great, and each of vs with some, measure of knowledge; this place is plentiful in witnessing as much. But how smale fruit ariseth from this knowledge, our carelesse kind of living maketh to plaine a declaration. So that I may fitly seeme of these our daies, to make that cōplaint, which Ieremie made of his, cha. 12. 11, The whole land lyeth wast, because no man setteth his mind on it. Because no man regardeth Gods word, no man considereth the plagues which he hath sent vpon the land, therefore are the destroyers come vpon all the high places; therefore the Lords sword deuoureth all the land from one end thereof vnto the other: therefore no flesh may look for peace. And why may I not vse that which he hath added in the 13. verse? For see wee not Gods Ministers painefull, and labour some in sowing of wheat? Yet behold, the badnesse of the ground is such, that they can reap nothing but thornes. Are they not even sicke with lamenting sinfull ioules? Yet, where is their profit? They are, and that worthily, (because worthily they may be) ashamed of such a peoples fruits, which instead of amendment groweth worse and worse.

Doe I speake this for a fashion only? or doe not Gods heauy iudgements testifie the truth hereof? doth not his fierce wrath speake as much? O then, let vs *humble our selues vnder the Almighty hands* of this revenging God, that so once againe *his face may shine vnto vs*. Away for a time with your subtile questions, & attend you the amendment of your liues, for, if not so; Gods anger may not bee appeased. And that you may in part know what belongeth to the amendment of your liues, let not your hearts be shut against *St James* his counsell, as it is in the first words of my text: *Cast downe your selues before the LORD*. And how can you disobey this counsell, if you doe but think of the reason vsed by him for perswasions sake, in the words following? *And he will lift you vp*.

In his counsell, we obserue 3. notes.

- { 1 (Not lift vp, but) *cast downe*.
- { 2 *Cast downe* (not others, but) *your selues*.
- { 3 *Cast downe your selues* (not before me, but) *before the Lord*.

And in delivering this third note, I may bee fitly occasioned to speake somewhat of the reason brought to perswade vs to the obedience of this counsell; for we must *cast downe our selues before the LORD*, who, as he is *most liberall* to vs, *most present with vs*, *most able* to helpe vs, when we stand in need, is also *most willing* at all times to worke our ease; and therefore hath our Apostle added, *and he will lift you vp*. *Cast downe your selues before the LORD, and he will lift you vp*.

Lift not vp, but *cast downe*] It hath beene observed, that the *Peacocke*, as proud as hee is of his *gallant feathers*, as soone as he beholdeth his foule feete, abateth himselfe, and is humbled. Here might we learne so much wit, as by the feeling, sight, & apprehensio, of many our *foule feet*, of our corrupt, & perverse passions, which rule, and raigne in vs, to humble our selues, & to abate our pride ingendred but of a *few feathers*, and those indeed *very blacke*, howloever they cary an appearance of beautie. But the prince of darknes, that subtile serpent, which

! Luk. 10. 18. *fell from Heaven like the lightning*, not content with that rule, which he hath over the children of vnbelcefe, hath soe basied him.

himselfe to obscure even those, which should shine as lights in this world; that (although the *Mooone* shall bee abashed, and the *Son* ashamed, when the Lord of Hosts shall raigne in Mount *Syon* and in *Ierusalem*, yet) wee, dust and ashes, cloathed in iniquitie, and replenished with the loathsome infection of sinne, are bold to lift vp our heads in the presence of Gods Maiestie, nothing ashamed of our selues, and that at this time, when in our *Syon*, and *Ierusalem* he raigneth gloriously. For examine we our selues, and we shall scarce finde one, that can indure to cast downe, that striveth not, with all his might to lift vp himselfe.

Isai. 34. 33.

Some are never contented with their present estate, but would faine be higher; & these do *ambitionously* lift vp the selues. Others, pretend glory, & praise in those gifts & graces, which they haue received from the Lord; and these do *proudly* lift vp themselves. *Ambitious* men, and *proud* men, both are *lifters* up, fowle sinnes, and infectious: most of you know them to be such. Notwithstanding that we may the better see into them, and by seeing into them more willingly endeavour to avoide them, let not a severall examination of each of them, seeme tedious vnto you.

The first is *Ambition*, an evill deeply rooted in mans hart; an evill, that maketh man evermore discontented with his present estate: a secret poison, a hidden sin, a forger of fraud, a mother of hypocrisie, a spring of envie, the sewell of all vice, a moath to holinesse, a blinding of the heart; it converts remedies into diseases, and medicines into languishing; so saith *S. Bernard*, *Serm. 6. in Psal. 91*. Here might we wonder, how it can be possible, that man, so excellent a workmanship favoured so highly, and adorned so singularly with all celestiall gifts, & that by the highest God, should suffer so fowle a monster to nestle within his breast! Yet so it is; man hath a long time fostered, & yet is not weary of making much of his sweet *Ambition*.

Ambitio subtile malum, secretum virus, pestis occulta, doli artifex, mater hypocrisis, Livoris parens, vitiorum origo, criminu somes, virtutum arugolinea sanctitatis, excœcatrix cordium, exve-mediis morbos creans, generans ex medicinali languorem.

A long time it hath beene fostered; the beginning of all ages witnesseth as much. *Eno* would be as a Goddes, *Gen. 3. 5*. The builders of *Babel* would vp to Heaven, *Gen. 11. 4*. *Miriam* and

Aaron would speake for the Lord, as well as *Moses*, Num. 12. 2. Looke we to succeeding ages, and they wil speake the same. Did not *Jonathan* say vnto *David*, *Thou shalt reigne, and I will be next to thee?* 1. Sam. 23. 17. Did not *Zebedees* wife make suit to *Christ*, that her children might sit in his kingdome, *the one one his right hand, and the other on his left?* Mat. 20. 20. Did not *Christ*s disciples among themselves contend, *who should bee the greatest?* Mark. 9. 34. Yeeld we then, that a long time *Ambition* hath beene fostered, and yet behold we are not weary of making much of it.

The Church and Common wealth both do find it to be so. The Church, shee groaneth, for that shee is almost eaten vp. The Common wealth hath cause to lament too; for (albeit shee yeeldeth to every one sufficient for his vocation, yet) no man is contented with that he hath. Both in Church and Common wealth everie one is set to lift up himselfe.

For the Church what shall we say? *Sisac* must be lifted vp; his wealth must be encreased; but how? even thus: He will spoile the Temple: he will take away the treasures of the Lords house: *Salomons golden shields, shall be turned in Rehoboams shields of brasse*, 1. King. 14. 26. *Dionysius* his religion is not forgotten: if *Jupiters* coate be rich, it must be had away: it is too colde for winter, and too heavy, or to hot for summer: *It is a shame the son should haue a beard, fith the father had none*; and thus wittily (they think) they cary away the golden beard. In that old Arke of the testament overlaid round about with gold, were these three things, *Manna*, *Aarons rod*, and the tables of the testamēt; for so may we read, *Heb. 9. 4*. Our Arke had these sometimes; but those times are gone. Many *Sisacks*, and many of *Dionysius* his schollers, haue fatted themselves with a great part of our *Manna*; that little which remaineth they snatch at too; and would willingly feed thereon, could they but pul downe *Aarons rode*; and so would they leaue vs nothing but the two tables, nothing but poore schollers bookes to liue by. So common a thing it is to rush into Gods treasury, and to rob his sanctuarie.

It may be, they are perswaded, that herein they doe God no wrong. If they be so perswaded, the surely they remember not, or they care not for, that *writing hand* which appeared to *Belshazzar*, while he was drinking in the plate, which his father had taken from the Temple in *Ierusalem*: for some of them haue done so, and more: and then surely they remember not, or they care not for, the word of the Lord, who hath said, *See haue spoiled me, by deteining your tithes and offerings*, Mal. 3. 8. for many of them haue done so, and more: and then surely they remember not, or care not for, the dreadfull iudgement, which befell *Ananias*, and his wife for keeping backe part of the price of their owne possession, which they sold to the vse of the Church; for all of them haue done (shall I say so? I may not; for neither their ancetors haue ever brought so much as one stone to the foundation, nor themselues so much as one tile to cover the roose of the church) but, I must say al of them haue done much more and more wickedly. Dan. 5. 5.

And yet they are not without all excuse; for were there no buyers, there could be no sellers; would no man giue them the liuelyhood of the Church, they could not take it: *Ambitious Pastors* do make their *Patrons* rich. Thus while the seller defends himselfe by the buyer, the taker by the giver, the patron by the hireling, and each by the other, they are all become like to *Samsons foxes*, Iud. 15. 4. in their tails they are vnited, they are knit together in mischief, & they haue their firebrands too, to burne vp the commodities of the CHURCH. Act. 5. 5. & 10.

Silvester 2. gaue himselfe to the *Deuill*, that hee might attaine to the papacie, so writeth *Platina* in the life of *Silvester*. *Silvester* hath left many ious behinde him, as desirous of preferment as himselfe: I forge it not, neither suck I it out of mine owne fingers ends: the decayed maintenance of some of our *Bishopricks*, *Deaneries*, *Prebends*, *Personages*, and *Viscarages* cries out, and tels you it is so.

I meddle not with particulars, being very willing with *Sam*, and *Iaphet* to cloake, and cover our fathers nakednesse. For I perswade my selfe, I may not reueale all their sins, lest the vn-

circumcised reioice: yet know I withall, that I may not cover some of their finnes, lest the *uncircumcised* increase. One saide, if some mens *drunkenesse* were not reprov'd, they would bee *drunken still*, and make a *common wealth* of *drunkards*: let me change the speech, I say, if *Simonie* were not reprov'd in some, they would vse *Simonie* still, and fill the *Church* with other like themselves. To what end serue those warnings, reproofes, excommunications, and corrections which *Christ* hath appointed, if every mans nakednesse should be covered? We may, and must be content to cover the first nakednesse, if they will repēt and do no more so.

But now, when in the hardnesse of their hearts, that cannot repent, they say they *stumble not*, although every man may see them *lie groueling* on the ground, shall we follow them, like a blind mans boy, to stay them so oft as they fall? Shall wee say, all our *Bishopricks* are as good as ever they were? Shall we saie, none of our *Deaneries* are impaired? Shall we say all come freely to their *Prebends*, their *Parsonages*, their *Vicarages*? Shall we thus cover their nakednesse? So should we indeede make a *cloake* for their *Simony*, but it were a *cloake of flattery*, not of *reuerence*, and therefore not worth the having. *Wolues* are not the *Lambes fathers*, but the *Lambes butchers*; shepheards learning findes that to be true. The maintenance of the *Church*, the liuelyhood of the *yong Lambes*, the *Lambes* not yet borne, is even consumed, by the greedinesse of the *Wolues*. How can we cal them *Fathers*, since they are our *Butchers*? Let them speake to their own children to cover them: let the dead bury the dead; the wicked are fittest to cover the wiked. We haue a rule, and this it is: *Them that sinne openly, reprove openly, that the rest may feare*, 1. Tim. 5. 20.

You haue heard the groaning of the *Church*; consider now what cause the *Common wealth* hath of lamentation. Her members will be no longer members; they must be exalted too. But how? How they care not, so they be exalted. *Athaliah* would be sole governour and *Queene*, and that made her destroy all the *Kings seed*, 2. King. 11. 1. It was a kingdom that *Sellum* looked

ked for, and therefore *Zacharie* must be done to death, 2. Kings 15. 10. *Abimelech* will not sticke to murther his 70 brethren, if so thereby he may attaine to a soveraignety, Iud. 9. 5. And what shall I say more? For the time would be too short for me to tel of *Absolon*, and of *Scheba*, and of *Adonih*, and of *Zimrie*, also of *Assuerus*, *Schebna*, and many others, which through a desire of *lifting up themselves*, haue wrought wickednesse, conspired against their masters, rebelled against their rulers, not spared their owne fathers; haue packt craftely, and got of the best offices into their own hands, ever aspiring to the highest; haue made feasts onely to shew forth their riches, their glory, and the honour of their maiestie: haue beene full of wrath, because others haue not bowed the knees vnto them: whom the world was well wearie of, because they wearied all, but themselves. And can we now looke for a milder flame, when the fewel of all vice is heaped vp vpon the fire?

Honour is the marke we shoote at; and *honourable* we cannot be, except we be *rich*; for that is against the fashion of the world. Well, if that be all, *we will be rich*. Deceit, briberie, oppression, rapine, and vsurie, all are our helpers. Tell mee, doth not the country gentleman *enclose his commons*? doth not the landlord *dracke his tenants*? doth not the seller then thinke his gaires best, when he deceaues the buyer? Conceauie you of the rest. For a general deluge of wickednes is gone over the whole world. Now may *Amos* say iustly of vs, as sometimes hee said of the Iewes. Chap. 2. 6. *They sell the righteous for silver, and the poore for shoes*.

Thus you see, the Church hath her sore, & the Commonwealth her gall; both so festered that they may not abide long spurring. And therefore it is high time that wee endeavour to cure them. One salue may serue for both; and the receit thereof is prescribed by *S^t Paule*, 1. Tim. 6. 6. *Godlinesse*, saith hee, *is great gaine, if a man be content with that he hath*. The necke of ambition both in Church, and Commonwealth will soone be broken, if men be content, with that they haue. Had *Haman* beene contented, when *Mordecai* refused to doe him like honour, as o-

Esther. 5. 13.
& 7. 10.

2. Sam. 17. 7.
Veri 13.

thers did, hee might haue enioyed his honour longer then hee did. Had *Achitophel* contented himselfe, when the counsell of *Chushai* the *Arachite* was preferred before his, he would not for despite haue hanged himselfe. And could this contentment but once possesse vs, the number of our ravening *Harpies*, our cruell *Tigers*, and our devouring *Cannibals*, which drawe the skinnes of the poore from their flesh, and the flesh from their bones, to the very dividing of their ioints and marrow, would soone be lessened.

Neuer was *Barzillai* so happy, as when he would not be exalted, 2. Sam. 19. 34. Never had the *Shunamite* such quiet as when she cared not for preferment, 2. Kings 4. 13. Never did the *Disciples* seeme so rich, as when they were willing to leane all, Luk. 5. 11.

Revel. 2. 9.

Rom. 12. 12.

Iob 1. 10.

Art thou poore? so were the *Smyrnians*, bee content as they were; and then what God said to them, shall bee said to thee, *I knowe thy povertie, but thou are rich*. Art thou afflicted? so were the *Apostles*: be content as they were, and then shalt thou reioice in thy tribulations. Art thou spoiled by theeues? hath fire consumed all thy goods? or is it worse with thee? such was *Iobs* lot: be content as he was, and even then shalt thou say, *blessed be the name of the LORD*.

Thus is contentation like the waters of *Jordan*, wherein *Naaman* was washed, 2. Kings 5. 14. For as his flesh, which before was leproous, became faire, and cleane after his washing; so after we are once bathed in the rivers of contentment; proceeding from so sweet a fountaine as *Godlinesse* is, all our tedious and irksome leprogies shall be cleansed, all our actions, and labours, and afflictions shall become ioyous, and pleasant, & comfortable. It is like that tree, which *Moses* cast into the spring to season the bitternesse of the waters, Exod. 15. 25. or that salt, which *Elisba* cast into the noysome waters to make them wholesome, 2. King. 2. 21. or that meale, which the same man of God put into the bitter pottage to make it sweet, 2. Kings 4. 41. For come anguish, come sicknesse, come iniuries, come losses, come famine, come banishment, come death, and worse then death, if worse

worse may come, all shall be sweet to the contented soule.

This did *Abrahams* grandchild knowe well, and therefore for worldly matters, he desired no more of God, but *bread to eat, & cloaths to put on*, Gen. 28. 20. And *Agur* knew it well: & therefore his prayer was not for riches, but to be fed only with food convenient, Prov. 30. 8. And *Paul* knew it wel too: wherevpon his counsell is; when we haue food and raiment, let vs bee therewith contented, 1. Tim. 6. 8. Neither doth hee herein counsell vs to that which himselfe had not vndergone, for hee had learned in whatsoever state hee was, to bee content therewith, as appeareth, Philip. 4. 11. And that you may in some measure learne the same, take with you these three notes.

1 See, that in worldly things you propound not to high an estate to your selues. You are compared in the Scriptures, not to *Lyons* or *Horses*, such proud creatures, but to *sheepe*; to put you in mind of the modesty, and simplicitie, which is required of you: and you are likened not to the *high oake*, or *tall Cedar*, but to the *low creeping vine*; to remember you of humilitie.

Psal. 44. 11.
22.
Ro. p. 8. 36.

2 Take heed that at no time yee deny, or lessen the benefits of God, but labour yee rather to seeke them al, & acknowledge them to be so great as they are, that so in respect of them you may confesse your estate to be so good as it is. It will bee imputed to you for great ingratitude, if being fed even with *Angels food*, as you are; yee speak of it contemptuously as the *Israelites* did, and say, *there is nothing but this Manna*.

Psal. 78. 25.

3 Perswade your selues of Gods fatherly providence watching over you continually for your good. Hee hath given his sonne *Christ Iesus* vnto you, will hee not with him give you all things needfull for you? Hee hath provided a kingdome for you in *Heaven*, will he then be wanting vnto you on *Earth*? he wil not. For rather then so, the *raven* shall bee ready to feed *Elias*; the *fish* to saue *Jonas*; the *Asses tooth* to yee'd water to *Sampson* for his reliefe: and since our *gluttons* will not, our *dogges* shall pittie poore *Lazarus*.

1. King 17. 6
Jon 1. 17.
Iud. 15. 19.

Luk. 16. 21.

O could our hearts once become fleshy, and take the impression of these few lessons, then would we not strue for this

world, as we do, *Lawyer* against *lawyer*, *neighbor* against *neighbor*, *brother* against *brother*, as if we were a company of *beggars* thrusting at a *dole*: then would there be no *Achabs*, to be sicke for *Naboths* vineyard: then should we, like *Christs* disciples, want nothing, though we haue nothing: and then should we haue a *poore widdows mite* for others, how little soever we haue for our selues: then should we haue *contented* minds waited vpon with a thousand blessings: we should haue in readinesse for the curing of every wound, a *Chirurgion*; for the preventing of every disease, a *Physician*; for the ending of everie strife, a *lawyer*; for the satisfying of every doubt, a *preacher*; for asswaging of every griefe, a *comforter*; and all this within our selues: so should we, like *Daniel*, Dan. 1. 12. thrue with *water*, and *pulse*, as well as others do with their *wine*, and *innkets*. And so I come to the second sort of *lifters up*, which in the pride of their hearts, doe pretend a glory, and praise in those gifts, and graces which they haue received from the Lord.

A little *wormewoode* is of force sufficient to make bitter a great vessell; and a little *leaven* maketh sowre the whole lump. As is this *wormewood*, or this *leaven*, so is *pride*. A little of it is of force enough to corrupt, and deprave even an *Angels* life. For, be he what he may be, that arrogateth any thing to himselfe, he cannot choose, but put some *trust* therein; & his *trust* therein, be it never so little, must needs breed in him some *distrust* in God, whom thereby he shall alien, and estrange from himselfe: and when once the *fountaine* of all goodnesse, of *light*, of *life* it selfe is departed from him, how can that man bee but *wretched*, but *wicked*, but *accursed*?

If a marchant, and a friend of yours, after his long travail to the farthest parts either of the *East* or *West Indies*, returning home with great riches, should in his owne country haven before your eies suffer shipwracke, & loose al, I know you would pity his estate. Meditate here a while, and thinke whether you haue not as great cause to pity your selues. You your selues haue been travailers a long time in a *strange country*, farre from your *home*, much farther then either of the *Indies*, and manie of
you

you have laden your selues (I doubt it not) with great riches, with the precious riches, of knowledge, of honesty, and of Godlie living, and you seeme to be cloathed with sincerity, integrity, and purity, of faith, loue, and other affections, as if all were pure white about you; and are even ready to enter the haven of the celestially Ierusalem: now if any of you thus furnished with the abundance of Gods blessings, shall thereby exalt, and lift vp himselfe, and thinke in his heart, with the proud Pharisee, that he is not, *as other men are*, I may boldly say, that, that mā hath made shipwracke of all, and is now as much to be pitied himselfe, as erst himselfe would haue pitied that marchant. Luk. 18. 11.

If you should be set vpon a pinnacle, or vpon the ridge of an house, and then would not looke to your footing, could you be thought lesse then desperate? Such is your estate: it hath pleased God many waies to blesse you all; all of you must needs confesse as much. Such his blessings are vnto you, as so manie ridges of houses, or tops of pinnacles, whereon he hath set you to walke, though spiritually: but your immodest, and proud vsage of thē, argueth your carelesse looking to your footings. For could you but enter the examination of your owne harts, it would easily be graunted me, that the *Magistrate* taketh a pride in his authority, the *Gentleman* in his parentage, the *Rich man* in his wealth, the *strong man* in his strength, the *learned* in his knowledge, the *preacher* in his preaching, yea and every man in every good thing he hath, or doth.

So ready are wee sacrilegiously to attribute to our selues the praise of Gods blessings due to him alone, imitating herein those *Angels*, which, for so doing, were cast downe frō Heauen, and are now reserved in everlasting chaines vnder darknes vnto the iudgement of that great day, Iude, 1. 6. and *Nabuchadnezzar*, who for so doing was expelled his palace, and made to eat grasse with the beasts of the forrest, Dan. 4. 32. and *Pharaoh*, who for so doing, was brought out of his kingdome, and lodged in the red sea among the fishes, Exod. 14. 28.

No sinne hath pulled downe so many, as this which promisseth to set vs vp. The first sinne that conquered man, will be the

last, and worst sinne for vs to conquer. Were it not for this the *Pharisees* would haue received *Christ*, as meekely as the *disciples* did: our *mighty ones* would come to church, as well as the people do; our *elders* would abide reproofe, as well as their *inferiours* do: our *young ones*, and *ancients* too of our owne coate would leaue *swearing* as well as any doe: then would our *men* content themselues to go like *Abraham*, and our *women* like *Sarah*; then would they not make this their worke (as one hath lately and too truely said) so soone as they rise in the morning to put a *pedlars shop* vpon their backs, and *colour* their faces, & *pricke* their ruffes, and *fristle* their haire, (and then, saith he their daies work is done) as though their office were to *paint a faire image* every morning, and at night to *blot it out againe*.

h Mat 16. 35.

Hence it is, that flesh & blood putteth such confidence in it selfe. *Naked we are*, yet vaunt we our selues, as though we were gorgeously apparelled: *weak we are*, yet think we with *Nimrod* to build a tower to Heaven: *ready are we to renounce Christ*, yea dayly in deed we do renounce him, yet stoutly we protest with *Peter*, that we wil die with him, rather then forsake him. Thus whilst every one speaketh pleasing words vnto himself, & saith *I will reigne*, or *I shall not be removed*, or *who shall ascend aboue me*? yea though he speake nothing, but in his heart receiveth the applause of the people, as surely as he liveth, hee shall bee cast downe to the ground. The *Alarum* hath sounded vnto him already from aboue: *though thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence*; saith the LORD, *Ier. 49. 16. He casteth downe the proud, and exalteth the humble, and meeke*: this one sentence is observed to be repeated at the least 19. times in the old and new Testaments, and all to teach vs, how detestable a thing pride is in the sight of God.

Absalom slue his brother *Amnon*, and did many more things wickedly, and all that while was he spared; but when once in the pride of his heart he sought to be king, God resisted him; & *hanged him on a tree*, 2. Sam. 18. 9. *Shebna* had his purposes to betray the Church, and to provide for himselfe against al dangers, & all that while was he spared; but whe once in the pride of

of his heart he *built a sepulcher for his memoriall*, God resisted him, and made him to be buried in another country, Es. 22. 18. Herod, he killed James, imprisoned Peter, and much more did he as wickedly, and all that while was he spared; but when once in the pride of heart, he accepted the immoderate applause of the people, shouting out, and saying, *the voice of God, and not of man*, God resisted him, & made the vile wormes to bee his murderers, Act. 12. 23.

God resisteth the proud, and giveth grace vnto the humble. Flatter not your selues: whosoever professeth of himselfe, that hee is not, as other men are, that he is no extortioner, no adulterer, no sinner; his profession is as the professiō of that Pharisee, Luk. 18. 11. & God wil resist him: but learne yee of him, who in humility of spirit hath said, LORD, be mercifull to me a sinner, and you shalbe exalted. Whosoever speaketh pleasingly to himselfe, and saith, *Is not this great BABEL, which I haue built for the house of MY kingdome, and honour of MY Maiestie?* Haue I not done thus, or thus wel, by the might of mine owne power? his words are as the words of Nebuchadnezzar, Dan. 4. 26. and God wil resist him: but learne yee of him, who in humility hath said, *I can do nothing of my selfe*; and you shall be exalted. Whosoever thinketh with himselfe, *I will ascend into Heaven, and exalt my throne aboue besides the starres of God, and will be like the most high*; his heart is as the heart of Lucifer, Esay. 14. 13. and God will resist him: but learne yee of him, who in humility of spirit *dranke of the brooke in the way*, and became for vs a servant; and you shall be exalted.

¹ Luk. 18. 13.

¹ Ioh. 9. 30.

¹ Psal. 110. 7.

^m Philip. 2. 7.

And now that wee may the better apply our selues to this humility of spirit, let vs here also take two notes with vs.

1 Let vs enter into a due consideration of our estate, as it is by nature: which shall easily appeare vnto vs what it is, if we do but call to minde the metall whereof wee are made; the shortnesse of our liues, and the miseries to which wee are subiect.

Consider we the metall whereof we are made. You know, it is no better then clay, no better then mire, no better then the very

very *slime of the earth*. And therefore it best and most naturally agreeth with vs, if we be beaten as small as the *dust*, and troden vnder foot as the *mire* in the streets. This was well knowne (that I may omit the rest) to *Abraham*, *Iob*, and *Paule*; for our bodies, in *Abrahams* iudgement, are *dust*, and *ashes*, Gen. 18. 27 very ready with every blast of wind to be scattered. And in *Iobs* iudgement they are *houses of clay*, Iob. 4. 19. very easie to bee broken. And in *Pauls* iudgement, they are *earthly tabernacles*, 2. Cor. 5. 1 certainly, and within short time to bee destroyed. The cogitation hereof made *Moses* to say, *who am I, that I should goe to Pharaoh?* Exod. 3. 11. & it made *David* to cry out, and say, *I am a worme and no man*, Ps. 22. 7. and it made *Jeremy* to say, *I cannot speake*, Ier. 1. 6. And could the like cogitation but touch our hearts, it would crop yea more then so, it would pull off, and consume all our figge leaues of vanitie. Hee that hath a heart to consider, let him consider of what *mettall* hee is made; and then be he proud if he can.

And consider we the *shortnesse of our lines*. All flesh is *grasse*, and the glory thereof is as the *flower of the field*; the *grasse* withereth and the *flower* fadeth, a voice bad *Esay* crie so, Esay 40. 6. *Wisdom* in the 5. chapter of that booke verse 9. telleth you, that all things are passed away like a *shadow*, and as a *post* that hasteth by. A *ship* passeth over the *waves of the water*; but when it is once gone, the *trace* thereof cannot be found, neither the *path* of it in the *floods*: a *bird* flyeth through the *aire*, yet no man seeth any *token of her passage*: an *arrow* is shot at a *marke*, it parteth the *aire*, but immediatly the *aire* commeth together againe, and then cannot you knowe where it went through. As is this *shadow*, this *post*, this *ship*, this *bird*, this *arrow*; so are our *lines*, in great hast, and speedely flying away: we are no looner borne, but we be ginne to draw to our end.

All things (saith *S^r Chrysostome*, homil. 19. ad *Eutropium*) are but a *night*, and a *dreame*; the day commeth, and they vanish away. *Smoake* was, but that is dissolved; *bubbles* were vpon the water, but they are broken; *Spiders webbes* haue beene in our windowes, but we haue swept them downe. Here we haue patterns

ternes of our liues. We that are met here together at this present doe *line* together; but we shall be *dissolued*, and therein are we like *smoke*; but we shall be *broken*, and therein are we as *bubbles* vpon the water; but we shall bee *swept downe* with the besome of death, and therein doe we resemble *spiders webs*.

Now would yee vse some accompt to finde out of what length your liues are? So may yee follow either *Iacobs*, or *Dauids*, or the *Hebrewes*, or the *Fathers* account. Would you follow *Iacobs* account? then must you not reckon yeares; for when *Pharaoh* asked him, how old he was? he made this answer: *few and euill haue my daies bene*, Gen. 47. 9. and *Moses* prayer to the Lord, was, to bee taught to number his daies, Psalm. 90. 20. thereby shewing how small wisdome is scene in reckoning after either *yeares*, or *monthes*, or *weekes*. Would you vse *Dauids* accompt? then may your hand serue you for a measure; for so your life will be found to be but a *spanne long*, Psa. 39. 5. Would you reckon like the *Hebrewes*? Then thus doe yee: first deduct your *time of sleepe*, so, that if your yeares bee *threescore and tenne*, as it is, Psalm. 90. 10. *fine and thirtie* of those at once must be dashed out: then take away the *time of your youth*, for it is not so worthy to be called life, as *vanitie*, saith *Ecclesiastes* chap. 11. 10. and last of all abate yee the *time of your sorrow*, wherein you had rather *die* then *live*. This reckoning once made what a small remnant will there be for your *lines*? But would yee make choice of the *Fathers* account? then thus proceed yee: first cast away the *time past*; for it is not then account not of *the time to come*, for it is vncertaine: and thus shall you leaue nothing for your *lines*, but the *time present*; nothing but a *moment*; and what is a *moment* to your expectation? What is a *moment* to eternitie? He that hath a heart to consider, let him consider how *short his life is*, and be he *proud* if he can.

And consider we also the *miseries*, to which we are subiect. A long time would bee too short for mee to recount them all. Let a general view of them suffice. The *Goates* of Candie being shot in with a shaft or iavelin, doe forthwith seeke out the hearbe *Dittanie*; and eate it, by vertue whereof the arowes or

• Dittannum
herbam extra-
hendu sagittis
cervi monstra-
re e.

¶ Chelidoniam
visui saluberrimam
birundi-
nes monstrauere
vexatis pullorū
oculis illā me-
dentes.
¶ Vrsi cum
Mandragera
mala gustauere
formicas lam-
bunt.

iavelins fall out, and their wounds are cured. If the young
swallowes eies be sore, the olde bird fetcheth the hearbe Ce-
landine, and applyeth it to the yong ones eyes, & healeth them.
¶ Beares against the evill of mandrakes doe vse the benefite of
Emmets. These, and many like examples hath *Plinie* set downe,
lib. 8. cap. 27. *Erasmus* hath added this conclusion, *Nullum est*
animal, quod non intelligat sua remedia; &c. There is no liuing
creature but knoweth well how to remedy his owne diseases.
Man only, only man is of no vnderstanding, hee knoweth not
any remedy for any grieffe, either of his body, or mind.

Man that is borne of a woman, saith Iob 14. 1. is full of troubles.
At land, or at sea, by day, or by night troubles wait vpon him.
That which is vsfauorie, shall it be eaten without salt? or is there
any tast in the white of an egge? Languishing Iob maketh this
question, chap. 6. 6. O then what delight can wee take to liue,
since our griefes, and miseries, were they well weighed, & laid
together in the ballance, would bee heavier then the sands of
the Sea? The arrowes of the Almighty are in vs, their venom hath
even drunke vp our spirits. Miserable men that such should bee
our lot. And yet behold, much more miserable are we, if we be
not called to grace in this pilgrimage; for so, after this life wee
shall bee nothing but prayes for Sathan, nothing but fire-
brands of Hell. He that hath a heart to consider, let him consi-
der, how subiect he is to miseries, and then be he proud if he can.

A second note to moue vs to Humilitie is this: even to con-
sider, whence we haue those good things which we doe enioy.
Meate to nourish vs, we haue it from the Lord. Apparell to
cloath vs, we haue it from the Lord. The Sunne to comfort vs,
the Moone to pleasure vs, we haue them from the Lord. Life for
our being, riches, honour, and whatsoever else for our well be-
ing, all commeth from the Lord. This is the reason which St
Paule vsed to beate downe pride in the *Corinthians*: what hast
thou (saith he) that thou hast not receaued? 1. Cor. 4. 7. Art thou
rich? it is not of thy selfe: the Lord giueth, saith Iob. 1. 12. & hee
can take away. Art thou in estimation in this world, it is not of
thy selfe. The Lord setteth vp, saith Hannah, 1. Sam. 2. 7. and hee
can

Iob. 6. 4.

can pull thee downe. Hast thou *cunning*, or *skill in any thing* whatsoever? it is not of thy selfe: God teacheth *handycraftsmen to worke*: himselfe saith so to *Moses*, Exod. 31. 3. and he can againe make them vnskilfull. He can, and will take away thy riches, be they never so great; he can and will pull thee downe, be thou never so high; he can and will make thee vnskilfull, be thou never so cunning, or will doe vnto thee more then so, if for any his gifts, and graces thou be *puffed vp*, & swell in pride. Art thou *steward of much*? little cause hast thou to bee proud; thine account shall bee for much. If thou haue *fine talents*, thy Lord will looke for the increase of *fine*: if thou haue more riches then others, knowe, that they are bestowed vpon thee to relieue, and succour those that want; thou maist not lay them vp in store for thy selfe for *many yeares*; For how knowest thou (O foole) whether this night they will fetch away thy soule from thee? And the whose shall those things be, which thou hast provided? And thus, whether we consider our estate as it is by nature, or the fountaine, from which all good things, which we enioy, doe proceed, wee may in some measure bee moved to imbrace *humilitie*. For so shall we be taught, though we *giue almes*, yet not to *blow a trumpet*, though we *fast twice a weeke*, yet to make no words of it: though we haue done many good deeds, yet to forget them all. Then shall wee bee able to make for our Lord *borders of gold gild with silver*; that is, we shall be rich inwardly, howsoever our outward appearance is: then shall wee bee willing to *strow our best garments* & our most *flourishing branches* at our Saviours feet: then shall we be ready speedily to cast downe our *crownes*, yea our very selues, before the Throne of the Lambe. And our Lord and Saviour, this Lambe of God, as he is able, will also be *willing*, & *ready* to lift vs vp, and will giue vs a resting place, where no night shall be; there shall we need neither *candle*, nor *light of Sunne*, for hee will giue vs *light*, & make vs to raigne for evermore. Even so bee it, Lord Iesus. To God the father, the sonne, and the holy Ghost, bee all praise, power, Maiestie, and dominion, for evermore.

Mat. 25. 20.

Luk. 12. 19, 20

THE SECOND SERMON ON THE
EPISTLE OF SAINT IAMES,
CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift
you up.*



*Repent, and cause others to returne away
from your wicked waies, cast from you all
your sinnes, wherewith you haue trans-
gressed, and make you a new heart, and a
new spirit. for why will you die, O house of
Israel? When the Lord spake so by his
Prophet, Ezech. 18. 31. in effect hee
spake thus: repent, or be damned, amend
your lines, or be damned; consider it well, and you shall find no
meane. If they then, then we much more now, and now if ever,
had need vnfaignedly to repent, & amend our lines. Hereto haue
we beene invited (you cannot forget it) by a late pretended in-
uasion: but then ^a we cried vnto the LORD in our troubles, & he
delivered vs out of our distresse. Hereto haue we as lately beene
summoned (and this you may remember) by a grievous sick-
nesse, by a farre scattered plague, by a present death eating vp
our brethren almost in every place of this land; but then wee
cried out vnto the LORD in our troubles, and he delivered vs out
of our distresse. O that we would therefore praise the LORD for
his goodnesse, and declare the wonders, that he hath done for vs.*

But what? Are we now amended? haue these two messengers
of the Lord turned vs from our vngodlinesse? I would I could
say they had: to me it seemeth, that they haue rather strēgthe-
ned vs in our iniquities. For they which were ignorant, are ig-
norant still; they which were vniust, are vniust still; they which
were filthy, are filthy still: yea they which seemed religious, like
so many ^b Demases haue embraced this present world. Thus
haue all, as it were, made a ^c league with death, and a covenannt
with the grane, perswading themselves, that albeit there come

^a 2. Tim. 4. 10

^b Esai. 28. 15.

a sword, there come a plague, there come the worst that may come through the land, yet shall there no evill come at them. Now therefore hath the LORD sent a third messenger to trie whether hereby he can stirre vs vp to this repentance, and amendment of our liues. Al of you haue heard of it, the godly, and labouring poore, they especially feele it.

Can we thinke of it without bleeding harts how ^{This Sermon was preached Jan. 23. 1597.} this want of bread in all our quarters hath set the very print of death in the yet-living faces of many of our brethre, which are as deare and it may be, much dearer to God, then our selues? Now reason haue we (as the Prophet Hasea speaketh, Chap. 7. 14.) to assemble our selues, & bowle vpon our beds for corne and for wine; that is, for the belly, & for the throat, necessity constraineth vs: yet should we not forget, that their is a greater leanenes in our soules. Now ready are wee to bite the stone, which the Lord hath cast at vs; need driues vs to it: but withall wee ought to looke at the hand, which did send it; for so shall we finde it to be a punishment for sinnes raigning among vs. For this famine is sent vs by him; whose property it is to ^{4 Ps. 107. 33.} turne the floods into a wilderness, and the springs of water into drynesse, and a fruitfull land into barrennesse, for the wickednes of them that dwell therein. It is sent vs by him, who for Achans offence, caused ^{1 Iosh. 7. 4.} three thousand to be put to flight; for Davids sinne, flew with the pestilence seavety thousand of the people; for Baashtaes own transgression ^{2 Sam. 24. 15} brought evill vpon his whole household, his kinsfolk, ^{1 Kin 16. 11} and his friends; and who knoweth whether the same God, ever iust in his punishings, hath laid his heavy hand vpon our poore brethren, for our, or some one of our iniquities? Howsoever it standeth, we may not presume of the contrary, least the Lord make vs like vile figges, which cannot be eaten, they are ^{Jerem. 24. 8} so naughty.

What remaineth then on our parts, but that we ^{1 Iosh. 2. 13.} rent our hearts, and turne vnto the Lord our God with fasting, with weeping, and with mourning; for he it is that must call for corne, and encrease it, or else we shall beare the reproach of famine stil: he it is that must ^{Hos. 6. 1.} binde vs vp, or els wee shall continue wounded still.

Ezech. 18. 31

still : he it is that must *heale vs*, or else wee shall lie thus *spoiled stil*. Come therefore, & *rent*, not *your garments*, but *your hearts*; cast from you *all your sinnes*; *whether* with you haue *transgressed*; turne, and cause others to returne *from your euill waies* to the Lord your God, and hee will bee ready to repent him of this euill : *Humble your selues under the Almighty hand of God*, and he will once againe make his face to shine vnto you. The summe of all is this; *Cast downe your selues before the Lord, and he will lift you up.*

I haue heretofore remembred you of this counsell of *Saint Iames* in the first words of my text : *Cast downe your selues before the Lord*, and of his reason vsed by him to periwade you to the obedience of his counsell; in the latter words, *and hee will lift you up*. And then in the counsell I observed 3. notes, vRING the direction of the words themselues.

- 1 Lift not up, but cast downe.
 - 2 Cast downe not others, but your selues.
 - 3 Cast down your selues, not before me, but before the Lord
- Where I signified, that iust occasion was given, to speak of the reason moving vs to the obedience of this counsel, for we must *cast downe our selues before the Lord*, who as he is *most liberall* to vs, *most present* with vs, *most able* to helpe vs, when we stand in need, is also *most willing* at all times to worke our ease; and therefore hath our *Apostle* added, *and he will lift you up*. *Cast downe your selues before the Lord, and he will lift you up.*

I haue already spoken of the first generall note, wherein I laid open two grievous wounds of our Church, & Cōmonwealth, two raigning evils among vs, the euill of *Ambition*, and the euill of *Pride*, and at that time, I applyed medicines to the both. Now followeth the second note, (*cast downe, not others, but your selues*), which devi deth it selfe into two parts: 1. *cast down not others*: 2. *but your selues*. *Cast downe not others*; for that is *iniurie*, & you may not doe it: *but your selues*, for that is *humility*, and you must embrace it: *not others*; for you may not deale vncharitably with them: *but your selues*, for high minded men are to high to enter in at Heavens streight gate. So then, that yce

ye do no iniurie to any, but deale charitably with all, out of the first part, you may learne three things.

- 1 Not to disgrace your neighbours.
- 2 Not to iudge the persons of sinners.
- 3 Not to condemne the whole profession, because all live not in the same perfection.

Cast downe not others.] As for the second part it hath relatiō to the third generall note, where it may most fitly be considered, for you must cast downe your selues, not before men, but before the Lord.

Cast downe not others) the first thing we learne here, is, not to disgrace our neighbours. We that are Christians and iourning towards Heaven, must go, not so much by walking, as by loving, not so much with our feet, as with our affections: neither is there any thing which maketh a good or a bad life, but a good or a bad loue. If therefore we will to Heaven by the right way, we must be rich in good works, we must be framed according to the rule of Gospel-like perfectiō; we must loue not our friends only in God, but our foes also for God. We presume that fire is then hottest, when it warmeth them that are farthest of: so is it with loue; it is then most fervent and, perfect, when it forsaketh neither friend, nor foe, be they never so farre of. Is thy neighbor thy friend? Civility bids thee loue him; Is he thy foe? Christianity forbids thee to disgrace him. Friend or foe, is he thy neighbour? Civillity then wils thee ^m to doe vnto him, as thou wouldest bee done vnto; & christianity requireth of thee, that thou ⁿ loue him as thy selfe. Now think, how thou lovest thy selfe: It is not with a feigned loue, not with a cold loue, not with temporary loue, not in word onely: therefore must thy loue towards thy neighbour, be vnfeigned, it must be fervent, it must be enduring, it must be effectual; adde hereto a fift condition; it must be holy, that is, thou must loue thy neighbour, you must loue one another, in God, for God, and to Gods glory.

The ful measure of this our loue is set downe vnto vs by our Saviour Christ, Ioan. 13. 34. Who hath given vs a new commādemēt, that we loue one another, as he hath loved vs, evē so that we

^m Mat. 7. 12.

ⁿ Mat. 19. 19.

we loue one another: where we are willed in loving others, not so much to regard *that loue*, wherewith *we* *loue* our selves, as *that*, wherewith *Christ loues vs*. As he hath *loved vs*, even so must we loue one another. But how is that? Consider with mee but 5. things, and you may learne how.

The first is, *the cause* which moved *Christ* to loue vs. Wee haue beene *chosen in him* by the Father, that we might be saved by him, and therefore hath *Christ* loved vs with a *peculiar loue* aboue other men, Galat. 2. 20. Therefore must we also loue our brethre *peculiarly* in the Lord, for that very cause, because (for ought we know) they are the *elect and chosen of the Father in Christ*, that they may be saved by *Christ*.

2 *The time*, when *Christ* loved vs. He loved vs *first*, 1. Ioh. 4. 19. Therefore must we also prevent one another in loue; wee must not looke that they *loue vs first* (for the heathens can bee content to yeeld *loue* for *loue*, Mat. 5. 46.) But we must *loue* them *first*, and by so *loving* them stirre them vp to *loue vs* againe.

3 *The quality* of the persons, whom *Christ* hath loved. He hath loved vs, Ioan. 15. 9. vs: that is *all*, all the elect, Iewes, and Gentiles, Græcians, & barbarians, bond, and free, men, & women, the base, and poore as well, as the noble, and rich: for *all which*, and therefore for *all vs* he dyed, when as yet we were his enemies, when as yet *we were sinners*, Rom. 5. 8. Therefore must we also loue all men, be they *sinners*, or seeme they *just*; seeme they our *friends* or be they our *foes*, bee they of what estate and condition soever.

4 *The end*, for which *Christ* hath loved vs. *He* *loved vs* for no profit of his owne, but for our soules health. Therefore must we also loue our neighbours, not for our owne gaine, but for their good: and thereto doth *St Paul* counsell vs, *Let every man be carefull for the things of his neighbour*, Phil. 2. 4.

5 *The measure* of *Christ*s loue to vs ward. It is a *true loue*; for *Christ* is *truth* it selfe, Iohn. 14. 6. It is an *ardent loue*, for *Christ* laid downe his life, he shed his blood for his *sheepe*, Iohn, 10. 15. It is a *never dying loue*, for *Christ* loues his *unto the end*, Ioh. 13. 1. And therefore must wee also loue our neighbours *truly*

truly, earnestly, & constantly. We must abandon al false, feigned, and vaine loue, all corrupt loue, all gainfull loue, al rancour-loue, and the like, as *Christ hath loved vs, even so must we loue one another.*

How this loue hath beene written in the hearts of the godly, which long since haue slept in peace, their practises are sufficient to declare. Could any thing else haue made *Moses* pray to haue his name *raced out of Gods booke*; rather, then that the finnes of the people vnder his government should not bee forgiven? *Exod. 32. 32.* Could any thing else, haue caused *David* to make his petitions to God for to lay the pestilence vpon him and his fathers house, and to spare the people committed to his charge? *2. Sam. 24. 17.* Could any thing else haue moved *Paul* to wish with his owne damnation to redeeme the reiection of the *Iewes*? *Rom. 9. 3.* What shal I tell you of *Elizeus*, who took order for the safe returne of his enemies, the king of *Arams* servants, to their Lord and master? *2. Kings 6. 22.* or of *Ieremie*, who stood before the Lord, to speak good for such as had digged a pit for his soule, *Ierem. 18. 20.* or of *Steven*, who then prayed for the people, when they stoned him? *Act. 7. 60.*

Naomi might haue done her kinsman all the disgrace set downe in the law; she might haue pulled of his shoe; she might haue spit in his face, and to haue defamed him, and his house for ever; yet would she not. *Ioseph* when he might haue disclosed the lust of his mistress, and haue saued his owne imprisonment, did choose rather to conceale it. The supposed father of *Christ*, that first one, perceauing that his betrothed spouse was with child before ever they came together, was minded to put her away secretly; for hee would not make her a publike example. p Ruth. 4. 7.

But all these are dead and gone, and (I feare me, I may truly say it) their loue is also dead and gone with them. For if not so; could deceit, could bribery, could oppression, could rapine, could vsury, could many more such adversaries of true loue bee so common among vs, as they are? Whence is it, that the hand of *Caine* is so ready at the throat of *Abel*? *Gen. 4. 8.*

L

Whence

Whence is it that the shepheards of Gerar, and the shepheards of Isaac cannot agree? Gen. 26. 20. Whence is it that Esau hateth Iacob? Gen. 27. 41. that Ioseph is ready to be sold for 20 peeces of silver? Gen. 37. 28. That Saul seeketh David to slay him? 1. Sam. 20. 33. that a man lieth wounded by the highway, & neither Priest, nor Levite will helpe him? Luk. 10. 31, 32. Is it not from our want of true loue? Now haue we many of Haman his spirit, who did maliciously informe Assuerus against the Iewes, that so he might utterly destroy them, Hest. 3. 8, 9. and many of Doeg his spirit, who by his false accusatiō murdered 85 Priests and smote the city Nob with all the men, women, and childrē in it, 1. Sam. 22. 9, 18. and many of Ziba his spirite, who did wrongfully slander Mephibosheth, his Lord, vnto the King, 2. Sam. 16. 3.

Now the great man curseth the poore; the poore man complaineth of the rich; the seeming godly man hateth his neighbour, for he is wicked; the wicked man flyeth from the pure in heart, he is not for his purpose. Knowe wee any thing, wherein our brother hath offended? wee will ring it presently in the eares of his dearest friends. But know we no ill by him? A smal matter, we can and will forge enough; only must we haue one condition yeelded vnto, namely, *that we shall not be reueiled*, & then our brasen faces will beare vs out without blushing to report of any mā, that there is neither *bonesty*, *learning*, nor *religion* in him; or that he is good for nothing, but to be *factions*, or the like.

Ps. 112.

Thus doe the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart. And can wee much blame them for so doing, since their nature is so to doe? *Vilium est hominum alios viles facere, & qui suo merito placere non possunt, placere vel le aliorum comparatione.* You may hold it for a truth, St Ierome hath spoken it; *It is the property of a vile nature to seeke by tales to make others vile, or by comparison with others to come to be accounted of.*

Dead soules I haue no hope to moue: to feeling hearts, which
God

God vouchsafeth to touch with his powerfull word, as with a sharpe sword, is my speech made. Read, and remember, what is written in the law; *Thou shalt not walke about with tales among thy brethren*, Lev. 19. 16. Learne, and forget not, why Ierusalem was reprov'd; it was, because in her were men, that *caried tales up and downe to shed blood*, Ezech. 22. 9. Here, and follow, the counsell of S^t Iames in the words next after my text; *speake no evill one of another*. For all which take this reason: he, which *staundeth with his tongue*, may not dwell in the LORDS tabernacle, Psal. 15. 3. So filthie and foule it is to bee a false reporter.

Heb. 4. 12.

And can it be better to have *itching eares to heare such*? Surely if he that *speaketh slanderously* against any mā, hath the *Divell in his tongue*, hee that *willingly heareth* such a speaker, hath the *Divell in his eare*. There cannot be a greater poyson, there cannot bee a verier cut-throat of all friendship and amitie betwixt man & man, then to *love to heare*, what peevish tongues shal *seek to speake*. Soone creepes it into your eares, that will never out again, whilst the breath is in your bodies. For instance: suppose a man be misreported to you, to be spotted with *adultery*, with *bribery*, with *theft*, or with any like grievous offence; and admit you can bee content not to credit all, because no prooffe is brought for it, but much against it; yet something remains to the blot of your brother; yet sticks the scarre of suspicion still. And therefore the law is, *thou shalt not receave a false tale*, Exod. 23. 1. and Davids assertion is; *thou shalt never dwell in the tabernacle of the Lord, thou shalt never rest in his holy mountaine, if thou receave a false report against thy neighbour*, Psal. 15. 3. And Sirachs sonne giues this counsell; *if thou have heard a word against thy neighbour, let it die with thee*, Eccles. 19. 10. By all which, what are we taught else, but *how we should heare*? If we will needs heare what is reported of others, & that as we ought, we must not be too easie in beleeuing, wee must wisely weigh, *who telleth it, of whom, in what manner, to what end*, and such like circumstances; for so may wee, more boldly, and with lesse danger heare.

The Lord God, Deut. 13. 12. hath spoken to the rulers of Israel,

rael, thus; If thou shalt heare say (concerning any of the cities, which the Lord thy God hath given thee to dwell in) that wicked men are gone out from among you, and haue drawne away the inhabitants of their citie: then thou shalt seeke, & make search, and inquire diligently. And why, I pray you, is all this repetition of words to seeke, to make search, to enquire, and that diligently, if not to giue vs to vnderstand, what a fault it is to condemne before we knowe, and by and by to beleue what ever we heare? If an Idolater were accused, and had but one witnes against him, he might not be put to death by the testimony of that one; for the law saith plainly, that *who soeuer is worthy of death, shall die at the mouth of 2. or 3. witnesses*, Deut. 17. 6. & all to teach vs, not to be light of beleefe, when wee are whispered in the eare against any man, and in our hearts by and by to kill him by conceaving ill of him vpon one reporters speech. To rob my neighbour of that his credite in my heart, which hee hath had there heretofore, vnlesse he deserue it, can in mee bee no lesse then a branch of murther. To answer a matter before a man heare it, is folly and shame, saith the wise man, Prov. 18. 13. & can it be lesse then folly, can it bee lesse then shame, to beleue a matter of our neighbour, before we knowe it?

Mal. 3. 10.

This then must be our care; not to beleue any ill report against our neighbour, vnlesse we knowe it; not to heare it, if we can choose; in no wise to be the author and reporter of it. For *haue we not all one father, hath not one God made vs all? Why then should we transgresse every one against his brother, and breake the covenant of our fathers?* It is an Item to vs all, & worth our remembring too, although it be but *S^c Austines: Non poterit habere concordiam cum Christo, qui discors voluerit esse cū Christiano*: It is vnpossible that wee should bee at one with Christ, if we be at variance with our neighbour.

Ps 51. 5.

Esai. 1. 5, 6.

Cast downe not others) The second thing we learne here, is, not to iudge the persons of sinners. What is man that he should be cleane, or he that is borne of a woman, that he should be iust? Iob. 15. 14. He is *borne in iniquity and in sinne* hath his mother conceived him. His whole head is sicke, and his heart is heavy, and with-

within him is nothing but *wounds, and swelling, and sores, full of corruption*. He is *laden with sinnes*; sinnes like *crimson*, and sins as red as *scarlet*. Therefore *inexcusable art thou, o man, who so ever thou be that iudgest*; for in that, that thou iudgest another, thou condemnest thy seife: for thou that iudgest doest the same things. He that knoweth wel what is in man, tels thee so, *Rom. 2. 1*. When *Agur* had beheld the follies of other men, he beheld his owne too, and then his saying was; *I am more foolish, then any man*, *Prov. 30. 2*. When *Israhel* had thought vpon *Thamar's* vnrighteousnesse, he thought vpon his owne too, and then his confession was; *Shee is more righteous, then I*, *Gen. 38. 26*. When the *Publican* had considered other mens sinnes, he considered his owne too, and then his praier was; *O Lord, be mercifull vnto me a sinner*, *Luk. 18. 13*. Come hither, whosoever thou be, that hast a desire to iudge other men, if thou be not too good to learne. Behold (and spare not) the follies of other men, but behold thine owne too; and then wilt thou say, *I am more foolish then any man*; thinke vpon (as long as thou wilt) the vnrighteousnesse of other men, but thinke vpon thine owne too; and then shalt thou thus confesse; *They are more righteous then I*. Consider (and cease not to consider) other mens sinnes, but consider thine owne too; and then (if there be any grace in thee) that little bird within thy brest, will mournefully sing, and pray for thee: *O God be mercifull to me a sinner*.

So then, thou maist behold, thinke vpon, and consider, the foolish, vnrighteous, and sinfull dealings of other men, (as a godly man may behold an image, and detest it) and not offend; but if thou looke vpon them with pleasure, or for some advantage against any man, then art thou amisse, then thou seest them not aright. There is a wise eie, *Ecc. 2. 14*. and there is a foolish eie; *Proverb. 17. 24*. Now if thou haue this wise eie, it will remaine in thy head, and teach thee like the bee, to gather hony out of every weede thy neighbor hath. But if thou haue that foolish eie, it will wander vp and downe, and make thee like the spider, out of the best flowers thou canst finde in thy neighbours life, to sucke strong poison. *Ham* the father of *Canaan*, saw his fathers

nakednesse, and tooke pleasure in it; & he had the foolish eie: but his two brethren, Sem and Iaphet, covered their fathers nakednesse, and looked an other way; and they had the wise eie, Gen. 9. 22. 23. The Edomites looked vpon the afflictions of their brethren, and are reprov'd, Obad. 12. for their foolish eie made the reioice to see it. But Iobs friends looked vpon his afflictions, & are not reprov'd: for their wise eie wrought in them a sorrowe for it.

^a Prov. 24. 17 Be wise then, and ioy not, when thine enemy ^a falleth, nor let ^b 2. King. 5. 27 thine heart reioice, when he stumbleth, lest as the ^b leprosie went from Naaman to Gehazie, so God turne his wrath from them that haue fallen, and make it light vpon thee. Be wise then, and when thou seest thy brothers nakednesse, let it moue thee to a cōpassion on him, & a feare of thy selfe. Be wise then, & when any spectacle of frailty is in thine eie, thinke with thy self, that *thy neighbours house is on fire*, & that it is thy warning, for what priuiledge from sin, hast thou, or any man, that another hath not? You know that the greatest light may be eclipsed, the fairest beauty stained, and the goodlyest fruit blasted. So is it with your soules; the purest may be corrupted.

What if godly ^c Boaz and Ruth will not passe the bounds of continencie? Yet ^d David and Bathshebah, godly also, may be overtaken with that folly. What if good ^e Ioseph refuse his ^f Gen. 38. 18 lady and mistresse? yet ^f Judah, a good man also, may be allured by his disfigured daughter in law. What if many endued with great graces of Gods spirit, doe, like ^g Zachens, distribute the greatest part of their possessions to satisfie their iniuries and relieue the poore? yet many partaking also the like graces, are to much given to the loue of money. Yea two of the *Apostles*, ^h Mark, 10. 37 ^h Iames and Iohn, will desire the superiority and the highest places in the church, howsoever all the rest envie and disdain them for it. Thus are many of the Lords tallest Cedars blowne downe to the ground, and thinkest thou (O much inferiour to a Cedar) to stand firme? *S. Paule* giveth thee friendly counsaile, 1. Cor. 10. 12. *He that thinkes he standeth, let him take heed that he fall not.*

Hast

Hast thou hitherto beene fed delicately, and brought up in scarlet? take heed: ere long thou maist perish in the streets, thou maist embrace the dung, Lam. 4. 5. Hast thou as yet had thy head of gold? take heed: least, to become like *Nebuchadnezzars* image thy feete turne to clay, Dan. 2. 32. 33. Hast thou already begun in the spirit? take heed: as good as thy selfe haue ended in the flesh, Gal. 3. 3. Peter he which said even now, that^h though all should, yet he would never forsake Christ, ⁱ curseth and sweareth, that he knoweth not the man. ^k Lot, hee which erst strived so much to preserue his daughters chaste in *Sodome*, doth now in the mount commit incest with his ⁱ daughters. *Solomon*, blessed *Solomon* (for so I reckon him) which so lately erected a temple for the worship of God, falleth now to the worshipping of Idols; as if the *starres* were falling from their *Heaven*, and the light departing from the *Sunne*.

^h Mat. 26. 33.

ⁱ Vers. 74.

^k Gen. 19. 1.

ⁱ Vers. 36.

I will not trouble you with the relation of ^m *Noahs* drunkenesse; ⁿ *Dauids* murther; ^o *Sarabs* lie; ^p *Rebeccaes* perswading her sonne *Jacob*, to beguile his owne father; the theft of ^q *Onesimus*; the many concubines of the *Patriarkes*; and the like; onely I say, as *David* said in another case: O noble *Israel*, how are the mighty overthrowne, 2. Sam. 1. 19. When *Elisha* told *Hazael*, what wickednesse he should do in time to come, that he should slay, and trample men, women, and children vnder foot; what? said *Hazael*: Am I a dogge, that I should do this? 2. King. 8. 13. If I should say to you, that the time shall come, wherein you that seeme most holy, shall become murderers, adulterers, theenes or the like, I doubt not, but every one of you would haue his answer in readinesse; what? Am I a reprobate, that I should do thus, or thus? But I say not so of you; those good graces of the Lord in you, do promise better things; yet let me desire you to remember *S. Pauls* counsel; He that thinks he standeth, let him take heed that he fall not.

^m Gen. 9. 21.

ⁿ 2. Sam. 12. 9.

^o Gen. 18. 15.

^p Gen. 27. 3.

^q Philem. 11.

^r 1. Cor. 10. 12.

What shall we do then, when we here of, or see, the slips and escapes of other men? Heare what our Saviour saith, *Iudge not, that yee be not iudged*, Mat. 7. 1. The wise man passed by the field of the sloathfull, and lo it was all growne over with thornes, & nettles

ties had covered the face thereof, and the stone wall thereof was broken downe, Prov. 24. 30. 31. But what did he, when hee saw such a confusion? Himselfe telleth you in the verse following: *I beheld, I considered it well, I looked upon it, & I received instruction*; the marginall note of our English Bibles is, *That I might learne by an other mans fault*: Our neighbours life resembleth this field; which because he is sloath-full and slacke in husbanding, can bring forth nothing, but *thornes and nettles*, so that through the stone wal, which lyeth wasted and broken down, there may be seene al manner of filthinesse and abomination. In such a case what must we do? Even as *Salomon* did; that is, we must *behold it*, we must *consider it well*, we must *looke upon it*, and *receine instruction*: that wee may learne by our neighbours fault.

Doth our neighbour stand in a slippery place, where it is easie for him to slide? So doe wee. Is hee sent forth weake, naked, and vnarmed, to fight, with *powers*, and *principalities*, with the *Devill*, with the *world*, with all their adherents? So are wee. Is his flesh as false vnto him, as *Gehazi* was to *Elisha*? 2. King. 5. 25. Is it ready to lie vnto him, & to face him out, that it hath not sinned, even then, whe it commeth fro sinning? So is ours. Then *iudge we not, that we be not iudged*. The best men, wee see, haue had their fals, yet they haue risen again: the godliest, they

Mat. 14. 30.
Vers. 31.

finke with *Peter*, yet they perish not, because they are ²lifted vp and saved by *CHRIST*, as *Peter* was. *Old Adam* hath caused the children of light, to commit many and grievous sinnes, yet their *new Adam* hath removed them all. Then iudge we not vncharitably of them.

Do our brethren in our knowledge *fleece from one sin to another*, like a fly, which shifteth from one sore to another? Doe they, (like the *Jews*, 1. Cor. 10. 6.) *tempt the Lord*, doe they *mur-mure*? doe they *lust*? doe they *commit Idolatry*? doe they *serue the flesh*? doe they *sit downe to eate, and rise to play*? doe they *every day fall so grievously*, or more then so? Yet may they rise againe. Why then should wee iudge otherwise of them, then in charitie? God forbid, by speaking thus I should encourage any

any to sinne: for howsoever *grace aboundeth above sinne*, yet cursed are they, yea ever cursed shall they be, which doe *sinne*, that *grace* and blessing may abound vnto them, Rom. 6. 1. Wee are forbidden^u to doe *evill*, where wee certainly knowe that good may come of it; much lesse may we make the *mercy* of God a defence for our *sinnes*. Let this then be vnto vs as a *Memorandum*, never to be forgotten; *There is no^x condemnation to the righteous*, although he fall seven times a day; but if any man shall sinne presuming of Gods *mercies*, let him knowe that his *damnation* is iust, and himselfe is like that *thiefe*, which stealeth because he seeth one among 20. pardoned by the Prince. And so come we to our last note.

^u Rom. 3. 8.

^x Rom. 8. 1.

Cast downe not others; the third thing we learne here, is, not to condemne the whole profession, because all liue not in the same perfection.

The grapes of the vine haue some lesse, & some more sweetness, yet sense teacheth, that all are grapes, and doe growe of the vine; so is it with the Saints of God, some haue more purity, and some lesse, yet all are Saints, and doe grow in Christ, that true vine, Ioh. 15. 1. What if some (saith the Apostle, Rom. 3. 3.) haue not beleued? Shall their unbeliefe make the grace of God of none effect? and Rom. 11. 22. What if some haue fallen into sin, shall the whole Gospell for their sakes be discredited?

Jacobs family may be blemished; the wife of his loue that sleepes in his bosome may bee all spotted; yet evermore shall Jacobs sacrifices be acceptable vnto God, and his familie shall be cared for, as the house of the Lord. *Iericho* may be conquered and rased by *Ioshua*; salt may be sowne in it to make it barren; and he whosoever shall attempt to build it againe, may be cursed, Iosh. 6. 26. Yet see in this rased *Iericho*, in this barren soyle, in this cursed citie, Christ hath his spirituall harvest, hee hath his holy Temple, he hath his blessed building. Cursed *Iericho* hath a blessed *Zaccheus*, Luk. 19. 2. *Abolah* sister to *Abolabab*, Idolatrous *Samaria*, may be set on fire with her louers, & play the harlot, Ezech. 23. 4. she may be made as an heape of the field, her stones may be tumbled downe into the valley, her foun-

dations may be discovered, Micah. 1. 6. Yet may such a city, a wasted citie, afford many that beleue in Christ, Ioh. 4. 39. yea from Galilee, from whence some thought no good thing might come, Ioh. 7. 52. Christ called diuers of the Apostles, Ioh. 1. 43.

Fyre trees and thornes, nettles and myrrh trees may grow together in the good-mans garden; and why may there not be in the Lords field as well *brambles*, as *lillies*? why not as well *tares*, as *wheat*? The husbandman knew well it was so, & therefore he charged his servants to suffer the *tares* to grow vp with his *wheat* vntill the *haruest*, Mar. 13. 30. Assured hee was that the *wheat* would continue *wheat* still, howsoever it was accompanied with the *tares*. Let *Chaldea* be never so *unrighteous*, yet may it haue a *righteous Abraham*; let *Sodome* bee never so *vnjust*, yet may it haue a *iust Lot*; let *Babylon* bee ever *wicked*, yet may it haue a *godly Daniel*; yea let the whol world (for ought we can see) be tied together with cartropes of *vanitie*; yet shall *Niniveh* haue a devout *Tobias*, and *Huz* a patient *Iob*, and *Damascus* a zealous *Nehemias*. Condemne not then the whole profession, howsoever all liue not in the same perfection.

⁷ Gen 11. 28

² Gen 13. 11.

⁴ Dan 1. 6.

⁶ Tob 1. 3.

⁶ Iob 1. 1.

We shal impiouly conclude, if against truth we draw our argument from a multitude: neither will it follow; many Ministers, many Christians, haue devoted themselues wholly to the flesh, to the world, to the Devill; therefore all of both sorts are naught. For what are wee, that wee may not iudge amisse, as well as *Elias* did? He complained that he was left alone. Nay saith God, thou art not alone: I haue reserved vnto my selfe seauen thousand, which haue not bowed the knee to *Baal*, 1. King. 19. 18. In regard hereof *S. Paule* telleth vs, that of *Israel* there is a remnant left, Rom 11. 5. And that great shepheard speaking of the Church calleth it, a little flock, Luk. 12. 32 Feare not little flock, for it is your fathers pleasure to giue you a kingdome. But seauen thousand, but a remnant, but a little flocke, and yet you shall not be discomfited; feare not, for it is your fathers pleasure to giue you a kingdome. A kingdome; & therefore for all inferiour things he will not sticke with you.

Sanis

The second sermon on James Chap. 4. vers. 12.

95

Sauls court shall yeeld a *Jonathan* to favour *David*, 1. Sam. 20. 28. Achabs court shall haue in readinesse an *Obadiab*, to entertaine the *Prophets*, 1. King. 18. 13. *Zedechias* court shall afford a *Ebed-melech* to entreat for *Jeremie*, *Jerem.* 38. 7. O the mercifull kindnesse of the Lord, how it endureth for ever and ever vpon them that feare him! *Jobs* bones and flesh may be in the *Devils* hand, but God will saue his life, *Iob.* 2. 6. *Peter* may be imprisoned by *Herod*, but the Angell of the Lord will bring him out, *Act.* 12. 7. *Shadrach*, *Mishach*, and *Abednego*, may be cast fast bound into the seuen times hot fierie fornace, but the Lords Angell will come, and vnbind them, & walk with them in the midst of the fire, so that not one haire of their head shall perish, *Dan.* 3. 25.

Doe you remember this little Churches complaint, *Ps.* 129. 1. There she saith: *Many times haue they fought against me, even from my youth vp.* Heare now, how shee comforteth her selfe, vers. 2. *But they haue not preuailed against me.* Doe you remember, how she further complained, vers. 3. *The plowers plowd vp my backe, and made long furrowes.* Heare now her comfort in the verses following: *But the righteous Lord hath cut the cords of the wicked, and they that hate Sion shall be all ashamed, & turned backward, they shall be as the grasse on the house tops, which withereth afore it groweth vp.* And therefore I cannot say too oft, O the merciful kindnesse of the Lord, how it endureth for ever and ever vpon them that feare him!

Psal. 103. 13

This kind and mercifull God hath reserued to himselfe, eue in the midst of *Wolues*, & *Lions*, some *Isaac*, some *Ioseph*, some *Bohaz*, some *Daniel*, some *Zacharie*, some *Elizabeth*, some few or more, whom all the world with all the malice it hath cannot blemish. Condemne not then the whole profession, howsoever all liue not in the same perfection.

And knowe that all liue not in the same perfection, know that some of the best haue had their falls, for these reasons: I will but point at them.

1 That wee bee brought from that errour, which some maintaine, namely that the elect, and regenerate sinne not.

M 3

3 That

2 That the worke of repentance, so sweet a grace of God, might be exercised among vs.

3 That Gods mercy in sauing great sinners might be magnified

4 That the faithfull considering their dayly falls, might more earnestly desire their small deliuerance.

5 And lastly, that the Lyons whelps, all the children of darknesse, by this meanes might bee occasioned by their blasphemies, to worke their owne damnation.

Thus hath the vnsearchable wisdom of our God disposed the euill deeds of his deare ones to great, and good purpose. What remaineth then on our parts, but that wee frame our selues to haue a fellow-feeling of other mens imperfections, & not to condemne all, because some are faulty? The Church may be blacke; and so she is; for so much she confesseth of herselfe, Cant. 1. 5. yet condemne her not rashly; for her, and our best beloved saith vnto her: *Thou art all faire, my loue, and there is no spot in thee*, Cant. 4. 7. The Church may bee all spotted, and so ashamed, that shee bee driven to hide herselfe in the holes of the rocke, and in the secret places of the staires, Cant. 2. 14. yet condemne her not rashly: for her, and our best beloved, is so well pleased in her, that in the same verse he breaketh out into these speeches: *shew me thy sight my loue, let mee heare thy voice for thy voice is sweet, and thy sight is comely*. The Church may bee grieved, and tossed with the mishapen wickednesse of her members, as with a tempest, Esai 54. 11. yet condemne her not rashly: for it appeareth in the same place, that her, and our best beloved, will lay her stones with the carbuncle, and her foundations with sapphires, and will make her windowes of pearle, and her gates shining stones. So excellent is the Churches estate vnder her well-beloued.

What remaineth then on our parts, but that wee frame our selues, to haue a fellowfeeling of other mens imperfections, & not to condemne all, because some are faultie? And here againe we should remember (that so we might bee carefull) neither to iudge the persons of sinners, nor to disgrace our neighbours. Endeavour we but to doe so, or so well, and then the Churches, &
our

our best beloved, will be ready to take vs vp, and deliver vs fro
this worldly prison, to a heavenly palace; from present dangers
to certaine securitie; from manifold miseries, to never ending
felicities. As thy will shall be, so be it Lord Iesus. To God the
Father, the Sonne, and the holy Ghost, bee all praise, power,
maiestie, and dominion for evermore.

THE THIRD SERMON ON THE
EPISTLE OF SAINT IAMES,
CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift
you vp.*



Such is the vehemency of the Lords ar-
rowes, when he shoots them abroad, that
though king Achab bee in his chariot
in the midst of his host, yet one of the
shall give him a mortall^a wounde. So ^{a 1. Kin. 22. 34}
powerfull is the scourge of God, when
it makes a famine to invade a countrey,
that it creepeth into the wals of the
house of bread, into Bethlehem it selfe, &
causeth the wealthiest of them all to flie. At such a becke hath
the Lord all his creatures, that if he be to bee avenged vpon the
5. kings of the Amorites, the^b Sunne, and the Moone will bee. ^{b Iosh 10. 12.}
ready for a sealo to rest fro their courses, to performe so good
a service. So wanteth he no meanes^c to drie vp the rootes of the ^{c Iob, 18. 16.}
wicked beneath, and aboue to cut downe all their branches.

You therefore, from whom it hath pleased God to withhold
his blessings of rule, & riches, look to your selues, as meane as
you are. Your waies are before the eyes of the Lord, and he pon-
dereth all your pathes. Avoide then the way of the wicked,
walke not therein, turne from it, and passe by. Easily may you
be snared with their pleasing words; for the wise man telleth
you, that they cannot^d sleepe, except they haue done euill; So eate ^{d Prov. 4. 6.}
they.

• Vers 17. they *be* bread of wickednesse, and drinke the wine of violence.
 • Ezech. 23. 31 Walke not after such companions, least God giue their cup
 into your hands, and execute the same iudgments, and ven-
 geance against you, which they haue deseryed. But rather fol-
 low S. James his counsel: *Cast downe your selues before the Lord,*
and he will lift you vp.

And you also, whose heads the Lords hath advanced over
 your brethren, looke to your selues. You are sufficiently lear-
 ned to know, that *the voice of the Lord* *shakesh* as well *the Ce-*
dars of Lebanon, as the low, and little shrubs in *the wilderness*
of Cades: and that it is as easie with him to binde *the nobles,* and
 1 Psal. 139. 5. *princes with chaines, and linkes of yron,* as to raise vp the poore
 2 Vers. 8. from the dunghill to the throne. Did darknesse cover the coun-
 3 Psal. 149. 8. trey of Egypt, and not the court of Pharaoh also? Did the de-
 stroyer take away the first borne of the poore peasants of the
 dwelling of Ham, and not of the King also? Let not the lots of
 your inheritance deceiue you. What if your soile be as fruitfull,
 as that of *Judah,* and your possessions as great, as the greatest?
 yet may you know, that your dignity and your wealth, will be
 reckoned but for *toies,* not worth a *pardō,* when you shall stand
 in need of *one.* The counsell therefore is good for you also, and
 worth your following too: *Cast downe your selues before the*
Lord, and he will lift you vp.

I devided theie words into a counsell, and a reason thereof,
Cast downe your selues before the Lord, that is the counsell: the
 reason followeth, *and he will lift you vp.* In the counsell I haue
 beene directed by the wordes themselves to three generall
 notes.

- 1 Lift not vp, but *cast downe.*
- 2 Cast downe not others, but *your selues.*
- 3 Cast downe your selues not before men, but before the
 Lord.

The reason is full of comfort. For albeit we must *cast down our*
selues before the Lord; yet it is before such a Lord, who as hee is
most present with vs, *most liberall* to vs, *most able* to helpe vs,
 when we stand in need, is also at al times *most willing* to worke
 our

our ease. And therefore is it added in my text; *And he will lift you up.*

I have already spoken of the 2. first generall notes. In the one I laid open 2. grievous wounds made in the very bowels of our Church, & Commonwealth, two raigning evils among vs: the evill of *ambition*, and the evill of *pride*: at that time in some sort, I applicd medicines to them both. In the other I endeavoured to shew how vnmeet it was: first to *disgrace our neighbours*; then to *iudge the persons of sinners*, and last of all, to *condemne the whole profession*, because all live not in the same *perfection*. Of both which heretofore.

Now come I to the thirde generall note, which devides it selfe into two parts.

1. *Cast downe your selues not before men.*

2. *But before the Lord.*

Not before men; for that may be *hypocrisie*, & you must fly from it: but before the *L O R D*, for that will be true *humility*, & you must embrace it. *Not before men*; for so, may you haue the praise of men, your reward in this world, hereafter to be cast into torments; when that great & severe iudge shall passe his sentence against you, *depart from me ye cursed*; but *before the Lord*, for so, howsoever yee may be condemned in this worlde, hereafter shall yee be crowned with eternity, when it shall be said vnto you: *Come yee blessed.*

Cast downe your selues not before men. Reioice ye Heavens, & yee that dwell in them; for, where you are, is *salvation*, and *strength*, and the *kingdome of our God*, & the *power of his Christ*: but woe to the inhabitants of the earth, & of the Sea; for the *Devill* is come downe vnto you with great wrath, knowing that his time is but short: such was the song of the singer for the victory which *Michael* had gotten over the great dragon, Revel. 12. 10. As it stood then, so stands it still. Yet, and ever may the heavenly reioice; for which there is *salvation*, and *strength*, and the *kingdome of our God*, & the *power of his Christ*; but woe now is an I shall be vnto vs, as long as the *Sunne* & *Moone* may endure. For the *Devill* is come down vnto vs with great wrath, he

knowes

1 Rev. 12. 12

knowes his time is *but short*; and therefore lets he slip no opportunity, but emploies all his *malice*, his *might*, his *rage*, his *subtily*, his *industry*, and all to devour vs. But if he cannot copasse vs about, as he did *Eue*, when he perswaded her to eat the forbidden *apple*; or as hee did *David*, when hee caused him to number *Israel*; or as he would haue done with *Iob*, when hee intended to make him *blaspheme God* to his face; that is, if hee cannot keepe vs from doing of good works, yet hee leaues vs not there; but puts in practise his old and viual course. He will perswade vs (for that is easie with him) he will perswade vs I say, to be proude of our well doing.

He hath perswaded many *Ministers*, (shall I say of his owne intruding?) assured I am, he hath perswaded many *Ministers*, to be *tongue-tied* altogether: but some there are, whose *monthes*, with all the policie he hath, he hath not beene able to shut; yet diuerse of them hath he perswaded, to take a pride in their *preaching*. He hath perswaded many of the people (you know it well enough) wholly to absent themselves from hearing of Gods word; but some there are (this, and the like places may witness) whose diligence in *hearing*, he hath not beene able to hinder; yet diuerse of them also hath he made to like well of themselves for their *diligence*. He hath perswaded many of the *richer sorte* (the *poore* knowe it too well) to bestow *no almes at all*; but some there are who in despite of him, doe giue *dayly beneuolence* for the reliefe of the needy; yet diuerse of them also, hath he made to glory in their *almes-giuing*.

Are wee resolved to iatisfie that charge which is laid vpon vs for *praying*? he is ready with vs, to wish vs to doe it in *common assemblies*, and in the *corners of the streets*, that we may be seene of men. Doe we intend a *fasting*? hee is at hand with vs, to counsell vs to *disfigure our faces*, that we may seeme to men to fast. Are we willing to *humble our selues before our God*? that is, is it our whole intent, to discharge all Christian duties, which God requireth at our hands? yet see the *diligence* of this *worldly prince*; hee is no where wanting, to aduise vs, to doe all such things *in the sight of men*. So doth hee staine the beautie of our
good

good workes, and steale away our reward: so maketh hce of true professors palpable Hypocrites. So that in goodtime may this caveat be given you, *Cast downe your selues, not before men.*

Art thou desirous to chastise thy body by fasting? Is it thy mind to be reconciled to God by praying? Art thou willing to exercise thy charitie by almes-giving? The follow the doctrine which thy Saviour delivered vpon the mount: doe all such things in secret; let not thy left hand knowe what thy right hand doth, Mat. 6.3. Thy lot, and mine, is the same as was St Pauls: we cannot be Christs servants, if wee seeke to please men, Gal. 1.10. For Christ himselfe hath pronounced *a war. vnto vs, when all men speake well of vs*, Luk. 6.26. Whether we eate or drinke, fast or pray, preach or heare the word, or giue almes, or whatsoeuer we doe else, all must bee done to the praise, and glory of God, our owne praise, our owne glory must not be regarded.

Neither indeed is there any thing, wherein our selues may glory. For strength the Elephant, for courage the Lion, for sweet singing many a bird, for faire beautie many a vile strumpet passeth vs. The hare outrunnes vs, the Eagle outsees vs: the Asse outheares vs: the Dogge outsmells vs, *Non pudet hic gloriari*, (saith one) *quibus & bruta, & sceleratissimi quia, possunt gloriari*. Shamelesse shall we be, if wee seek a glory in such things, wherein vnreasonable creatures, and gracelesse persons do far exceed vs.

Can we say as the Disciples said, Luk. 10.17. *Lord, even the Devils are subdued to vs through thy name*; yet may we not glory herein; for Christ hath forbidden vs so to doe, vers. 20. Can we say with the Pharisee, Luk. 18.11. *Wee are not as other men are, extortioners, vnjust, adulterers, or the like*; can wee profess that we fast twice in the week, & that we pay tithes of all that euer we possesse? Yet may we not glory herein; for sorrowfull sinners are like to bee more iustified, then wee. Can wee say with the young man, Mat. 19.20. concerning the laws of God, *All these haue we kept from our youth*? Yet may wee not glory herein; for still we want one thing: if we will be perfect we must sell all we haue, and giue it to the poore.

m Lucianus
in Piscatore.
Plato in Cra-
tylo. Eusebi-
us Cæsari-
ensis aduersus
Hieroclem
m Mat. 7. 15.
o Lucianus
in orat. cont.
ineruditum.

It hath beene said that *Hypocrisie* is spunne with so fine a thread, that we may liue as long with a man, as *Noah* did with *Cham*, and scarce discern him. Which how truly it hath been said, I dispute not. Assuredly I perswade my selfe, that as a man may iudge an *Asse* by his eares, to be but an *Asse*, how soever he be put into a *Lions* skinne: so some one thing or other will ever bewray an hypocrite. It is not the surest to iudge of a *sheep* by the *out-skinne* only, for *wolues* may be in *sheepes* clothings: neither may you safely choose your *cloth* by the *list*. Will you deeme a *Pharisee* to bee good, by his long *fringe*, or broad *Phylactery*? Then surely haue you much forgotten your selues. It cannot bee, but you haue heard of certaine *Apes* in *Egypt* clad in purple. Thence came the proverbe; *Simia Simia est, etiamsi aurea gestet insignia*: A carter may put on *Doctors* attire. The *Ostrich* may haue gallant fethers, yet not be able to *flie*. You may hold it for a truth: *Christianitie* is *res, non species*, it is a matter of substance, not of forme and shew.

S^t Bernard found fault with certaine Monks, which thought it impossible the *Sunne* should shine any where, but in their cell. Were he now liuing, how would he entreat many among vs, who thinke themselves so godly, so wise, so sincere, so pure, so perfect, so *Christianlike*, as if Gods holy spirit had only lighted vpon them. It will not bee amisse for them to consider, how our Saviour Christ hath in one chapter pronounced a sevenfold woe against this sinne of *Hypocrisie*: Woe vnto you *Hypocrites*, yee are like vnto painted Sepulchers, or whited tombes, which appeare beautifull outward, but within are full of dead mens bones, and all filthinesse: woe vnto you *Hypocrites*, for yee make cleane the outside of the cup, and of the platter, but within are full of all bribery, and excesse. I will not trouble you with the repetitiō of the rest, they are al to be read, Mat. 23. And it may be for their bettering, to giue eare to the wise mans counsell: he hath said, be not an *Hypocrite* in the sight of men; for the *Hypocrite* shall not come before God, Iob 13. 16. Neither can it be lost labour for them to meditate vpon that which followeth, chapter 15. 34. where he ioyneth the *Hypocrite* with the *houses* that are built,

and

and maintained with *poising*, and *briberie*: for hee saith, *The congregation of the Hypocrites shall be desolate, and fire shall deuoure the houses of bribes*: he addeth this reason, because they *coöcaine mischief*, and bring forth *vanitie*, and their bellies haue prepared *deceit*.

What did it auaile *Iudas* to seeme to bee a *blessed Apostle*, when in the end he proued himselfe a *curfed traytor*? Luk. 22. 48. What did it profit the people to seeme to follow *Christ* for his *miracles*, when indeed they followed for nothing, but for *bread*? Ioh. 6. 26. *Felix* could *tremble*, and seeme to be moued at *S^t Pauls* Sermon as he disputed of *righteousnesse*, and *temperance*, and of the *iudgement to come*, Act. 24. 25. but deepe was his dissimulation; his drift was to get *money* of *Paulo*, as appeareth, vers. 26. The Scripture telleth vs, that the fathers of *Israel* turned vnto *God*, and sought him early, they remembered that *God* was their strength, and the most High their redeemer, Psal. 78. 34. You see here a goodly shew of religion; yet were such fathers of *Israel* *Hypocrites*: for the same scripture addeth in the words that follow, vers. 37. *Nevertheless they did but flatter him with their mouth, & dissembled with him in their tongues, for their heart was not upright with him, neither were they stedfast in his covenant*. They which call themselves *Jewes*, and are not, because they lye, shall be of the *Synagogue of Sathan*, Apoc. 3. 9.

Thus may many professe that they knowe *God*, when their workes will shew that they deny him: themselves inwardly being *abominable*, and *disobedient*, and vnto every good worke *reprobate*, Tit. 1. 16. Wherein (as I take it) you may fitly compare them with *falling starres*, which commonly are thought to bee in the *firmament*, and to be *true starres* indeed: but thinking so, we are deceaued: for they are only certaine *fat exhalations*, lifted vp from the earth by the operation of the *Sunne*, & carried through the vpper region of the aize, from whence being kindled by the heate and force of the fire element, they fall againe. Is it not so with *Hypocrites*? Such is their carriage among vs, that commonly they may be thought to be *spirituall lights* enflamed of *God*, and in mind to be *conuersant* in heaven: when

indeed they are farthest from it; and therefore as the light of such supposed starres is momentary and, vanishing; so the ioy of the Hypocrite lasteth but a moment, Iob. 20. 5. though his excellency, and his head reach unto the clouds, yet shall hee perish for ever like his owne dung, and they which haue scene him shall say where is he? he shall fly away as a dreame, and they shall not finde him; he shall passe away as a vision of the night.

[Esai. 33. 11.] Thus you see the portion of Hypocrites. Can you now endure to drinke of their cup? Then shall you *conceane chaffe, & bring forth stubble*, and the fire of your owne breath shall deuoure you. O yee sonnes of men, sunken deepe in rebellion, turne againe; yet the day is with you: therefore cast away those *Idols of gold, and silver*, which your owne hands haue made; I mean your sinnes; cast them from you. Why will you be like them, of whom the Lord hath said; *This people draweth neere vnto mee with their mouth, and honoureth me with their lips, but haue remoued their heart from me?* Esay. 29. 13. Why will you not labour to be such as you would seeme to be? what shall it profite you to be like *glow-wormes*, which, although they shine in the night, are notwithstanding in the day to behold *uncleane, and vile wormes*? What shall it profite you, I say, to shine in the night of this world, through a false shew of godlinesse; when in the day time, that is in the world to come, you shall present your selues before your iust iudge, foule and abhominable?

When the king of Iudah proclaimed warre against the king of Israel, the king of Israel returned this answer; *the thistle rebelleth against the Cedar*, 2. King. 14. 9. And yet what was there, but a king against a king? but a man against a man? Humble thy selfe thou proud earth, not before men; for thy hypocrisie will soone be elpied: but before the Lord. For if thou shalt dare continue in thy rebellion, shall not the king of Heaven much more iustly say to thee, *the thistle rebelleth against the Cedar*? The Iewes thought themselues holy by offering of sacrifices, when in the meane season they had neither faith, nor repentance. But was God well pleased with them? No: for he detested him, that killed a bullocke, as if he had slaine a man; him that sacrificed a
sheepe

Sheepe, as if he had cut off a dogges neck; him that offered an oblation, as if he had offered swines blood; him that burned incense, as if he had blessed an Idole, Esay. 66. 3. and all to make you knowe that he detesteth all your sacrifices, your prayers, your fasts, your almes, yea all your good workes too, when they are done without faith, and repentance, as much as he detested the sacrifices of the Heathen when they offered men, dogges, and swine vnto their Idols.

Wherewith then shall you^e come before the Lord, & bow your selues before the high God? Shall you come before him with burnt offerings, & calves of a yeare old? Will the Lord bee pleased with thousands of rammes, or with ten thousand rivers of oile? Wil you giue your first borne for your transgressiō? Wil you giue the fruit of your body for the sinne of your soule? The Lord hath shewed thee, o man, what is good, and what he requireth of thee; surely to doe iustly, and to loue mercy, and to humble thy selfe, & to walke with thy God, Micah. 6. 8. to bee of a contrite heart, to be poore in spirit, and to tremble at Gods word; Esay, 66. 2. And this is it, which in the Lord, I wish may bee printed in our hearts, by this caveat; Cast downe your selues, not before men.

What then? may we not fast, or pray, or giue almes? may we not doe good workes in the sight of men? Yes; wee may, & must doe our good workes even before men. And therefore are wee counselled to haue our lights burning, Luk. 12. 35. & to let our light shine before men, Mat. 5. 16. and to make our faith knowne by our good workes, Iam. 2. 18. Whereas then wee haue beene counselled to beware, how we doe any good thing in the sight of men, we haue beene counselled onely, to beware of Hypocrisie, to beware of vaine glory, to be warie, that wee neither giue almes, nor doe any other good thing before men, with a purpose to gaine vnto our selues praise, and commendation of men. And therefore when our Lord forbids vs to doe good in the sight of men, he adds that which makes it vnlawfull; Wee must take heed that we do it not to be seene of men, or to be praised of men. As also when he chargeth vs to let our light shine before men, that they may see our good workes, he adds that which makes it

lawfull; we must doe our good workes *before men*, that by the *our heavenly father may be glorified*. So then, *to doe good workes before men*, in it selfe is not evill; yea it is commendable, it is necessary: but to doe them to this end, *that wee may be well spoken of*, that makes it faulty. In like sort *to doe no wicked thing before men*, in it selfe is not evil; yea it is commendable, it is necessary: but to abstaine from doing wickedly *for feare of mans censure*, rather then *of Gods displeasure*, that makes it faulty. *To doe good workes*, *to abstaine from doing wickedly before men*; both are such, I cannot but commend them: but *so to doe good workes*, but *so to abstaine from doing wickedly*, as if we regarded *man* more then *God*, both are such, as Christ vtterly detesteth them.

Would you now knowe, for those good workes which you are to doe *in the sight of men*, how to present them *before your God* pure and spotlesse? Heare what our Saviour saith; *Make cleane within, and all will be cleane*, Mat. 23. 26. It was the Lords commandement to *Noah*, to pitch the Arke with pitch as well *within*, as *without*, Gen. 6. 14. *Without* only was not sufficient, it was to be pitched with pitch as well *within*, as *without*. It is the Lords commandement to you to sanctifie your selues, and *to be holy*, for the Lord is holy, Levit. 10. 26. to be *holy outwardly* only will not serue your turnes, you must bee *holy* as well *within* as *without*. Your hearts are *within*, they must be *holy*. Let your ^u hearts indite good matters, and your tongues must needes be the pennes of ready writers. Decke your hearts with faith, & repentance, and then shall your prayers, your almes, your fastings, & all your good workes be acceptable in the Lords sight.

^u Psal. 45. 1.

There is a melodie may bee made in your heartes, to which only the Lord will listen; and therefore *Paule* adviseth you *to make melody to the Lord in your hearts*, Eph. 5. 19. So *Christ* did, who said it was *meat & drink* to him, *to doe his fathers will*, Ioh. 4. 34. & so did *David*, when *with all his might he danced before the Arke*, 2. Sam. 6. 14. & so did the *Israelits*, when they offered willingly vnto the Lord *with a perfect heart*, 2. Chron. 19. 9. But where this *melody* is wanting, the Lords delight also will bee

wan-

wanting; and therefore the Pharisees prayer, the harlots vow, the traitours kisse, are nothing to him: and therefore he respecteth not the sacrifice of Cain, nor the fast of Iezabel: and therefore let *Ananias* bring his oblation, and *Esau* his teares, they will be abominable in his sight. There is a melody may be made in your hearts, to which only the Lord will listen; & this is that melody: to cast downe your selues not before men, but before the Lord. Now therefore spare a little more time to be remembered, how you may Cast downe your selues before the Lord, which is my second part.

This our Lord may, and ought in reverence to be considered of vs, as our Creator, as our King, as our teacher, as our father, as our spouse, and as our Master. In all which respects diverse duties without excuse must by vs be discharged, if wee will aright Cast downe our selues before the Lord. Therefore as he is our creator, it is required of vs,

- 1 That we glorifie him.
- 2 That we be wholly moved in him and by him.
- 3 That we rest contented in his holy will.

As he is our king, so must we feare him,

- 1 Because of the power, and authority which hee hath over vs.
- 2 In regard of his Maiestie compared with our meane condition.
- 3 In regard of the infirmity of our owne nature.

And this feare of God hath three notable vses. For it serveth as a bridle,

- 1 To restraine vs from falling from God by our disobedience.
- 2 To keepe vs from all presumptuous, bold, and vndecent behaviour in respect of God.
- 3 To put vs in minde, to make vs acknowledge, as the basenesse, infirmity and mutability of our own nature, so also the infinite power, authority, & maiesty of God.

As he is our teacher, so two duties are enioined vs.

- 1 We must be ready to learne whatsoeuer it shall please him

him to teach.

2 We must beleeeue it all.

As he is our *father*, so must we yeeld him *sonne-like* subiection; for we must *reuerence* him, we must *imitate* him, we must *seeke vnto him* for those things we stand in need of, and lastly we must *haue patience*, in regard of those manifold, (bee they never so grievous) *afflictions*, wherewith it shall please God to *chastice, trie, and nurture vs*, his children.

As he is our *sponse*, hee looketh that we endeavour withall our might to please him, and that we renounce al other things in the world to cleaue fast vnto him without separation.

As hee is our *Master*, so we owe him three duties.

1 Wee must obey him.

2 Wee must minister vnto him.

3 Wee must profit him.

Jerem. 9. 1.

O that our *heads* were full of *water*, and our *eyes fountains of teares*, that wee might *weepe day and night*, (for dzie and night had wee need to weepe) for our continuall backslidings from the observance of such duties as by our *Creator*, by our *King*, by our *teacher*, by our *Father*, by our *sponse*, and by our *Master* haue beene enioined vs. Shall I need to tell you (as the prophet *Jeremie* told the *Iewes*, *Ier. 9. 2.*) that in heart, you are all *adulterers*, and an *assembly of rebels*? You know it as well as I. Shal I remember you, how you (as they did) *do bend your tongues like bowes for lies*, to belie and slander your neighbours, how there is *no courage for truth upon the earth*, how every one *proceedeth from euill to worse*? Would to God, *remembrance* it would amend it. And may it not so be amended? *Is*

7 Vers. 3:

Jerem. 8. 22.

Is there no balm in Gilead? Is there no Physician there? Why then is not your health recovered? The reason is plaine: the balm of Gilead is not soveraigne for you; the Physicians there can little profit you; vaine is the helpe of man; if you will recover your soules health, Cast downe your selues before the LORD.

The time will not suffer me, neither hath it ben my purpose, to enter the particular examination of those our duties before specified, and in diverse respects laid vpon vs. Sith the

per-

performance of al the rest consisteth in obedience, that first duty, which the LORD, as our Master, requireth at your hands; I haue chosen to speake therof about the rest, as most befitting the times, wherein we liue.

Concerning therefore our first duty to our chiefest Master; our obedience consisteth in this: that we conformance our will to Gods will, with a resolution to doe his will. Many are of Israel, which are not Israel, & many are of the seed of Abraham, which may not be called the children of Abraham. So S. Paule told the Romanes, chap. 9. ver. 6. 7. So may I say here: many do will that which God willet, who notwithstanding conformance not their wills to Gods wil, neither can be said to do his will. Where it shal not be much amisse for vs to examine, what it is, to frame our wills to Gods will, and what it is, to do his will: both which if wee will learne with a purpose to performe them, we shall in some good sort discharge our first duty, we shall obey our Master.

God hath a will, which is holy, is pure, is perfect, eternall, everlasting, from all beginning; according to which, his doings are incomprehensible, his iudgements secret, his waies past finding out; by which he ruleth all, he governeth all, he guideth and protecteth all: in which all things are, as they are. This will of God is alwaies fulfilled; no man hindreth it; no man stoppeth it. The Lord hath his decree about all the inhabitants of the earth, & of the Sea, and whether they will or no, they must be obedient. If he call a bird from the East, that bird must come; if he speake, he will bring it to passe; if he purpose, he will doe it; his counsell shall stand, he will doe whatsoeuer he will. Esay, 46. 10. According to his will, he worketh in the armie of Heaven, and in the inhabitants of the earth, & none can stay his hand, nor say unto him, what dost thou? Dan. 4. 35. It was Iehoshaphats acknowledgment; In thine hand, O LORD, is power, and might, & none is able to withstand thee, 2. Chro. 20. 6. No Annas, no Caiaphas, no Herod, no Pilate, no Iew, no Devill could haue wrought the death of our Saviour Christ, if the Lords secret will and counsell had not before determined, that it should be done.

There are two causes why this wil of God is called secret, or

hiddē. Because it is so indeed to a lmen, til such time as God manifesteth by events, what hee hath appointed to every one.

^a Chap. 4. 15. In respect whereof ^{S^c} James willeth every one to put in this condition, *if the Lord will, and if wee live*, to doe this, or that.

2. Because the reason of the Lords will, *thus* or *thus*, when it is manifested, for the most part is not comprehended of man, but is *hiddē* in himselfe: as why he chose *Jacob*, & refused *Esau*; why he put *Saule* away from the kingdome for *one* offence, and not *David* for *many*, no man knoweth, it is *hidden* in the Lord.

^b Rom. 9. 18. Onely this we knowe, that he ^b hath mercy, on whom he will haue mercy, and whom he will, he hardneth.

Now your dutie in regard of this will is, as hath beene said: *Non est curiose investiganda, sed adoranda*, you must not sift it, but highly reverence it; so that, whatsoever this *hidden will* be concerning you, whether to *live*, or *die*, to be *rich*, or *poore*, to be *high*, or *low* in this world, you must rest in the same, and be contented, and giue leaue to the Lord that made you, to doe with you, and dispose of you at his pleasure; & then afterward when the Lord reveal it by effects, much more must yee rest in it, & giue him thanks, howsoever it is. Good ^c *Iob* took at the

^c Chap. 2. 10. Lords hand *will* things, as well as good, sower as well as sweet; the losse of all, as well as the possession of all: & so must you do,

^d *Iob*. 1. 21. & say with him, *The Lord hath giuen, & the Lord hath take it: blessed be the name of the Lord*. But what? Are we able to know,

^e *Iob*. 38. 41. how the Lord feedeth the young *ravens*? how the *Phoenix* is hatched? how the *Storke* is kept? Doe we waver, do we faile in things that be common among vs? Since then this *will of God*, this *absolute*, this *secreat*, this *hidden will* of God is such, as our *wils* may in no wise be conformed to it, let vs lay our hands vp on our mouths, and stop the course of our lips, lest, meddling with such secrets, we falter in our speeches before the Lord.

God hath another will, which is manifested vnto vs, which I call another will, not as if it differed from the former in nature, (for Gods will is one and the same) but because it remaines no longer *hidden*, as the former doth. For Gods will, as yet it is partly *unrevealed*, is commonly called his *hidden*, or his *secreat*

will: but as it is made knowne to vs, by the written word, and continuall successe of things, so is it called the *revealed will of God*. And this is that *will of God*, to which wee must make like, fashion, and frame *our wills*. And so shall we doe, if first we *will* nothing but what God *willeth*; then if *will* it in *such a sort*, as God would haue vs *will* it: and lastly if *for such ends*.

What God *willeth*, you cannot well (at lest you should not) be ignorant. The Scriptures teaching, that the best of you, is *borne in iniquitie*, and *conceaved in sinne*, and *feedeth upon transgressions*, doe they not tell you, that God *willeth* the amendment of your liues? The not long since pretended *invasion*, which made the stoutest to feare; the late, and long, and yet during *famine*, which hath made most to *faint*; the now reigning *sicknesse* among vs, which hath taken away diuerse of our brethren, and still threatneth vs; these three great *scurges* of our angry God, shew they not that something among vs is amisse, whercof God *willeth* the amendment? Thus may all in generall out of Gods word, and every one in particular, by such things as daily befall him, and others, perceauce what Gods blessed *will* is; to which our *wills* must be framed after this manner.

This Sermon
was preached
Sept. 15. 1597.

Our hearts must bee pure, and sincere, without *hypocrisie*, without guile; all the powers and faculties of our soules and bodies must be invested with integritie, and that, not for a season only, but for ever. For now to be *fed delicately*, and hereafter to *perish in the streets*; to haue our *heads of gold*, and our *feet of clay*; to *beginne* in the *spirit*, and *end* in the *flesh*, can it be lesse then abomination in the Lords sight? We must continue even vnto the end: our hearts must bee sincere, they must bee pure, not for a season only, but for ever: integritie must be in all our affections, not for a season only, but for ever.

And so must we respect two ends. The one, & chiefeest which is last, and is without end, is the *glory of God*: the other, and secundarie end, taking place in this life onely, is the *profit of the Church*. So then, if we *will* nothing, but what God *willeth*, and that with sinceritie, integritie, and puritie of our hearts, our *faith*, our *loue*, and all other our affections, and that with per-

severance, with continuance even vnto the ende, and that for no other ends, but for the good of the Church while wee haue our abiding here, and here, and ever for Gods glory; wee may simply be said to haue conformed our *wils* to Gods *will*.

How necessary these conditions are for the framing of our *wils* to Gods *will*, you may cōceiue by two vndoubted truths in diuinitie.

The first: Whosoever *willeth* that, which God *willeth*, but doth it with another mind, with an vnpure heart, with corrupt affections, and for euill ends, he cannot be said to haue conformed his *will* to Gods *will*, but rather to haue done against his *will*. S^t Austen in *enchiridio ad Laurent. c. 101.* sets it down thus: *Fieri potest, ut hoc velit homo voluntate malā, quod Deus vult bonā*, a man may wickedly *wil* that, which God well *willeth*.

For example sake; many a rich father hath a gracelesse sonne: this sonne longeth for the inheritance, and therefore *willeth* his fathers death: God also *willeth* the same, and effecteth it. Thus we see our iust God, and a gracelesse child willing one, and the same thing; yet, because what God well *willeth*, that bad sonne *willeth* wickedly, he cannot bee said to haue conformed his *will* to Gods *will*, but rather to haue done against his *will*. As also, when God was willing that Christ should die, the Jewes, Pilat, and the Diuell did *wil* the same; yet, because what God *willeth* iustly, and lovingly, they did *wil* wickedly, and hatefully, we cannot, wee may not say, that they conformed their *wils* to Gods *will*, but rather, that they did against his *will*. Albeit I doubt not of the truth of that which S^t Austen hath, concerning wicked men, that is; *Dum faciunt contra voluntatem Dei, per ipsos impletur voluntas Dei*. For it is a certaintie, that the children of darknesse, while they oppose themselves against the revealed *will* of God, doe fulfill his *secret will*: yet because they oppose themselves against Gods *revealed will*, not with a minde to fulfill his *secret will*, wee cannot, wee may not say, that they conforme their *wils* to Gods *will*; we must say, that they doe against Gods *will*.

The second truth as vndoubted is this: Whosoever *willeth* that

that, which God *willeth* not, but doth it with a pure mind, with an vpright hart, with integrity of affections, & for good ends, he may truely bee said to haue conformed his *will* to Gods *will*.

S. Austen in the place before cited sets it downe thus: *Aliquando bonâ voluntate homo vult aliquid, quod Deus non vult, bonâ multò amplius, multòq; certius voluntate. Nam illius malâ voluntas esse nunquam potest: a man may well, and religiously will that, which God much better and blessedly willeth not.*

For instance; a happy father hath a good sonne; this his son *willeth* the continuance of his fathers life; but in Gods good wil it is so disposed, that the father may no longer live. We see here a gracious sonne *willing* the life, and our iust God *willing* the death; of one and the same man: yet, because what God in justice *will not haue done*, this good childe with a godly minde and in charity *willeth to be done*, he may truely be said to haue conformed his *will* to the *will* of God. So may *Mary* and *Martha*, although they *willed* the life of their brother *Lazarus*, whē God *willed* his death: and so may the brethren which were at *Cesarea*, although they *willed* *Pavle* not to come at *Ierusalem*, *Act. 21.12.* when Gods *will* was (as appeared by the prophetic of *Agabus*) that at *Ierusalem* he should suffer for the name of *Christ*.

So true is it, which *S. Austen* addeth in the same place: *Bonâ Dei voluntati potius consonat hominis aliud volentis pietas, quâ hominis idem volentis impietas.* Giue me (saith he) a godly, zealous, & a pure hearted man; & admit he *willeth not* that, which God *willeth*; yet I say, that his *will* is rather conformable to the *will* of God; then a wicked mans *will* can be, although hee *will* the same, that God *willeth*. Where he addeth this word *potius* (Rather) to shew the necessity of our inward integrity, and pure affections.

For to speake simply & without comparison, I must say, as I said before: if we *will* simply be said, to haue cōformed our *will* to Gods *will*, we must *will* that, which God *willeth*, & that with sincerity, integrity, and purity of our *hearts*, our *faith*, our *love*, and all other our *affections*: and that with perseverance; with continuance even vnto the end, and that for no other ends, but

for the good of the Church while we haue ou. abiding here; and here and ever for the glory of our God.

Thus we plainly see, what it is to *conforme our wils to Gods will*. Let vs now in like sort consider, what it is to *doe his will*.

In which kind of speech by the *will of God* is meant nothing else, but that, which God *commandeth* vs to do: so that properly to *do Gods will*, is to performe such things, as we are *commanded* by him. That such things are to be done, that they are to be performed, it cannot be doubted. But how they are to be done, and performed, that is the question.

Some are of opinion, that to *do Gods will*, is nothing else, but inwardly to be possessed with an hearty, & earnest desire of fulfilling his *will*; & wholly to employ all the powers of our souls in the observance of his *commandements*. They ascribe so much to the Godly purposes, and zealous affections of our minds, as that they thinke all *externall fact*, al *outward observance* altogether needlesse. And thus haue they thought, because they find, that many haue beene said to haue *done the will of God*, to haue *walked in his waies*, to haue *done iudgement*, and *iustice*, to haue kept their feet from treading in any evill path, and so to haue beene reputed for Saints, who notwithstanding haue manie waies, and most grievously fallen. For they can tell you of *Peters deniall*, of *Lots incest*, of *Salomons Idolatry*, of *Noahs drunkenesse*, of *Dauids murther*, of *Sarabs lie*, of *Rebeccahs perswading her sonne Iacob to beguile his owne father*, of the *theft of Onesimus*, of the many *Concubines* of the patriarchs, and the like, of whose obedience to the *will of God*, we may not doubt, because we may not doubt of their salvation.

Which opinion of theirs, as I may not altogether reiect; so will I not simply allow of: for wee haue two propositions of certaine truth.

1. *Externall obedience is necessary to the doing of the wil of God*: and therefore that which they thinke, is not simplicie to be allowed.

2. *The fulfilling of the wil of God consisteth chiefly and especially in our hearty, and earnest desire of doing it*: and therefore
what

what they thinke, may not altogether be reiected.

That *outward obedience* is necessary for our doing of Gods will, is so plaine, that it needs no prooffe. For to who gaue God his *commandements* to be done? Was it not to *man*? Now who knoweth not, that *man* consisteth of a *body*, as well as of a *soule*? The *body* then is bound to obey, as wel as the *soule*. The *inward desire* serues not the turne: *outward obedience* must be practised. *Outward obediēce* (I say not, *perfect*, for that is impossible, do we all we can do, we shalbe *unprofitable seruāts*; yet I say) *outward obedience* must be practised. And therefore *S. Paul* hath beseeched you to giue your *bodies* to God, Rom. 12. 1. shewing that your *bodies* should be Gods seruants, as well as your *souls*. Both are too little, one cannot be enough. Will you glorifie God in your *souls*, you shal do wel: but glorifie him in your *bodies* too, 1. Cor. 6. 20. Do your *heart's* belecue, yet that is not enough; your *mouthes* must cōfesse too, Rom. 10. 10. your *tongues* must be kept from euill, and your *lips* that they speake no guile too, Psal. 34. 13. your *eares* must heare too, Matt. 11. 15. your *eyes* must behold the right too, Prov. 4. 25. your *hands* must be lift vp to his sanctuary too, Psal. 134. 2. your feet must be removed from euill too, Prov. 4. 27. The summe of all is: you must giue your *bodies* a *sacrifice* to God. Now a *Sacrifice* (as you know) is wherein *all the members* are offered together, Levit. 1. 9. & 13. Therefore must you giue your *members* also to God. Your *eyes*, your *eares*, your *tongues*, your *hands*, your *feet*, with all the rest, must be employed in the service of God. For he who commanded you to loue the L O R D with *al your soule*, and with *al your minde*, Deut. 6. 5. hath commanded you also to loue him with *all your strength*; to teach you, that the *strength* of your *handes*, *eyes*, and *eares*, and every o^rher part of you, must wholly be employed in his service. And therefore as we would be changed in our *thoughtes*, so must we also be changed in our *wordes*, so must we be changed in our *works*; we must be carefull that our *tongues* speake no more idely; that our *eyes* behold no more vanity, that our *eares* heare no more folly; that our *hands* worke no more iniquitie: and as oft as we shall go about the service of:

of God, which we cannot do to oft; everie one of vs should call all his powers together, and saie with *David*, Psal. 103. 1. *My soule, praise thou the Lord, and all that is within me, praise his holy name.* And thus much of the first proposition, of the necessity of our outward obedience.

The second proposition, if you remember was this: *The fulfilling of the will of God, consisteth chiefly and especially in our hearty and earnest desire of doing it.* The prooffe hereof is easy: The chiefest part of man is his *minde*, therefore the fulfilling of the *Law*, especiallie consisteth in the desires and intents of the *minde*: and it so consisteth in these affections, that touching the elect (who only beleue in *Christ*, and alone may be said to do Gods will) God resteth contented with this inward desire, as long as this flesh encombred them. All other unbecomings are not imputed vnto the. This godly purpose & earnest desire of doing Gods will stands them in steed. For it is so grateful to God, as that he accepteth this begun obedience for most perfect. And reckons of the that are thus obedient, as if they had kept the whole law; which he so doth, not for this their desire, not for this their begun obedience, but because by faith they are engrafted into *Christ*. So chiefly the fulfilling of Gods will consisteth in our inward obedience, but not wholly.

I deny not, but that *Hezekiah* trusted in the Lord God of *Israel*, so that after him was none like him among all the kings of *Iudah*, neither were there any such before him; for hee claue to the Lord and departed not from him, but kept his commandments, which the Lord had commanded *Moses*: for so we read, 2. Kin. 18. 5, 6. yet we read also that this same *Hezekiah* did some things, which pleased not the Lord, 2. King. 20. 12. Neither may I denie, but that *Iesiah* did uprightly in the sight of the Lord: for so it is written, 2. King. 22. 2. yet it is written also, that this *Iosiah* would not obey the word of God, 2. Chron. 35. 22. Neither will I denie, but that *David* fulfilled the will of the Lord, for he is bold to saie of himselfe; O Lord I haue refrained my feete from every evil way, & haue not declined from thy iudgements, O Lord, Psal. 119. 101, 102. yet his notorious murder and adultery

adultery are witnesses of his not fulfilling the will of God. So then of *Hezekiah*, of *Iosiah*, and of *David*, I may say, that they haue fulfilled the will of God, because with integritie of inward affections they haue desired the fulfilling thereof: but to say that absolutely, and simply they haue done this will of God, I may not, I dare not open my mouth. If thou, O Lord, shalt mark what is done amisse, O Lord, who is able to abide it?

Let this then be our resolution concerning this point: the holy Scriptures by this speech, by this phrase (*to doe the will of God*) doe signifie perfect obedience of the whole man towards God, perfect obedience both of body and soule: yet because the chiefest part of this obedience is rooted in the minde, the Almighty by the same phrase signifieth, that hee is willing to accept the readinesse of our minds, if it bee ioyned with faith in Christ, for most perfect obedience to the Law. And I adde this; howsoever the Lord will accept the integritie of our mindes, when it is ioyned with faith in Christ, for perfect obedience, yet he requireth the perfect obedience both of body and soule.

Now let vs lay these things to our owne hearts and consciences, and see, whether we haue conformed our wils to the will of God, with a resolution to doe it; whether wee haue performed our obedience to our great Master. To iudge of your heartes is not within the compasse of my commission: yet, if it bee true, that a good tree cannot bring forth bad fruit; if it bee true, that grapes growe not of thornes, nor figges of thistles; then may I boldly say, that your wils are not conformed to the will of God that you haue much failed of that obedience, which your Lord and Master hath enioyned you.

The Prophet *Hoseah*. 4. 1. 2. told the *Jewes* that the LORD had a controversie with them; because there was no truth, nor mercy, nor knowledge of God in their land; because by swearing and lying, and killing, and stealing, and whoring, they breake out, and blood touched blood. Whether this same complaint may iustly be made of you, I appeale to your selues, as iudges. It may be your cheekes will bee redd to talke of Christ, as theirs were who went to *Emmaus*, and you will blush apace to seeme so

^h Luk. 23. 13.

holy; but say, will not the *black-moore* blush faster then you, when fearefully and fowly you *sinne* against the Lord? Is there any *delight* more wicked then other? we are by and by desirous to *wallow* in it, to *tumble* in it, to *ioy* in it, to *live* and *growe* old in it. So bath we in all pleasure and ease *this mater of earth*; and *wormes meat*, wherewith we are clogged, as if there were neither *corruption* to rot it, nor *Heaven* to receaue it, nor *Hell* to burne it.

Hence is it, that we are *dead in sleepe*, and *watch not* at all ouer the soules of our children, our servants, and all others committed to our governments; who, (were they rightly trained vp by vs in the grounds of Christian religion) might happely grow vp like to *glorious olives*, for the *Church*, & *Commōwealth*.

We read Gen. 31. 53. that when *Laban* swore by his false Gods, then *Jacob* swore by the feare of his father *Isaac*; so excellent was the instruction given him by his father, that in the presence of *Idolatrous Laban*, neither for feare, nor favour would he alter his religion: yea, it was so fastned in him, that, having been 20. years among the *Idolatrous Syrians*, he chāged not the *maner of the oath*, which hee learned of his father. Are our fathers so carefull, to teach their children in religion? Indeed, if to bee *skilfull* in oathes be to be *religious*, I cannot finde fault with their nurturing. But so they should not learne *Christ*.

The time was, when servants prayed to the God of their *Masters*, Gen. 24. 42. But in these daies if they should doe so; some must pray vnto *pride*, some to *coveteousnesse*, some to *gluttony*, most to *ignorance*. Now may we say, as commonly is said: *like servant, like Master*, if one loue the wicked, the other will loth the godly; *like father, like sonne*, if one sell vertue, the other will buy sinne; *like Priest, like people*, if one freeze in loue, the other will boyle in malice: *as the governour is, so are they that are ruled*; if one refuse *Christ*, the other will choose *Barabbas*: *such as the seed is, such is the harvest*; every one layeth away life, and playeth with death.

Yet let the children of *Abraham*, doe like *Abraham*, let them teach their sonnes, their daughters, their servants, their
 peo-

people, and al that are ruled by them, the covenants of the Lord; let them teach them to conforme their wils to the will of God; let them teach them to doe his will; let them teach them perfect obedience both of body and soule. So they with all their seed, and posteritie, shal be blessed, not only in this life with a temporall promise, but also in the life to come with that ever during promise, that they shall bee inheritours of the kingdome of God. Of which promise, vouchsafe, good Lord, to make vs all partakers through faith in Christ Iesus, to whom with thee, and the holy Ghost, three persons and one God, be rendred all praise, power, maieftie, and dominion, for evermore. Amen.

THE FOVRTH SERMON ON THE
EPISTLE OF SAINT IAMES,

CHAP. 4. VERS. 10.

Cast downe your selues before the Lord, and he will lift you vp.



WE are come to the promise of the blessing made vnto vs: *Hee will lift you vp.* Wherein let vs consider,

1 The person, who it is that may fulfill this promise; it is *HEE*, the Lord, none but he, vaine is the helpe of man, *HE*, the Lord, will lift you vp.

2 The certaintie of his promise, for it is not said, hee will assay, hee will trie, he will doe his best to lift you vp, but simply it is said, he *WILL* lift you vp.

3 The time when this promise shall bee fulfilled, which note we must borrow out of 1. Pet. 5. 6. where the matter of my text is thus repeated; *Humble your selues under the Almighty hand of God, that he may lift you vp, ἐν καιρῷ*, in opportunitie of time, *in due time*, in a time when himselfe shall thinke it most meet: *He will lift you vp in due time.*

4 What it is, that is promised vnto you, even your exaltation, your lifting vp: *He wil lift you vp.* Of these few notes at this time, as God shall assist me with his holy spirit.

The first is, the person, who may performe so sweete a promise: it is *HE*, the Lord, none but *HE* (vaine is the helpe of man) *HE*, the Lord will lift you vp.

The word of God worthely teamed the *shoote-anker* of an vpright conscience, teacheth, that every *plant*, how gallant, or how faire soever, yea though for beautie it may bee compared to the tree, which springing vp in the midst of the garden, was exceeding pleasant in the sight of man; yet, if it be noe planted by our heavenly Father, shall be *rooted* out. It teacheth that all coynes, be they never so currant among men; yet, if they cannot abide this sacred *touch*, shall be counted of a base mettall, as of tinne, or altogether counterfeit, and so shall be *burnt* like *drosse*. It teacheth, that the great ones of this world, how mightie soever they are, yea, though their heads reach vnto the cloudes, though they bee to all others as the tallest Cedars of *Libanus* are to the low and little shrubs of the wildernesse of *Cades*, yet if they build their hope vpon any thing besides the Lord, they shall *perish for ever* like *their dung*, and you, which haue scene them, shall say, *where are they?* they shall *flie away as a dream*, and you shall not find them; they shall *pass away as a vision of the night*.

^a Job. 30. 7, 8.

And because you haue so good a teacher, well may you bee perswaded, that a *horse* his helpe is *vaine*, Ps. 33. 17. that *man* helpe is *vaine*, Psal. 60. 11. that the helpe of *Princes* is *vaine*, Psal. 146. 3. that much *Strength* is *vaine*, 2. Chron. 25. 7. that much *wealth* is *vaine*, Psal. 49. 6. that all *worldly helps* are *vaine*, Esay, 30. 1. A reason of all which may be had, Micah, 5. 10. for neither *horses*, nor *men*, nor *princes*, nor *strength*, nor *wealth*, nor all the *worldly helps*, that may be, shall bee able to deliver you, when the *LORD* will *punish*.

Will you yet knowe a farther reason of this, namely why those helps before specified shall not be able to deliver, when the Lord will punish? The 3. vers. of the 31. of Esai, will yeeld you

you two reasons: when the *Israelites* walked upon the *besse* of *Egypt*, trusting in their *Chariots*, because they were many; and their *horses*, because they were strong; God giveth them no other answer then this, *The Egyptians are men, & not God, their horses are flesh, and not spirit* (that is, *The Egyptians are men, & not God, that may be a first reason; their horses are flesh, and not spirit*) this may be the second.

The *Egyptians are men, and not God*, that is, if *Abrahams* exposition may be admitted, they are *dust*, and *ashes*, *Gen. 18. 27.* very ready with every blast of wind to be scattered. They are *men, and not God*, that is, if *Isa. 2.* interpretation bee good, they are *houses of clay*, *Iob. 4. 19.* very easie to be broken in pieces. They are *men, and not God*, that is, if *Paul* may be the interpreter, they are *earthly tabernacles*, *1. Cor. 5. 1.* certainly; & within short time to be dissolved. Cease ye then from the man, whose breath is in his nostrils, for wherein is he to be esteemed? The *Egyptians are men*; and therefore may they not be accounted of, as of *hopes*, of *fortresses*, of *castles*, of *deliverers*, of *defenders*; they cannot teach your hands to war, nor your fingers to fight: they are not God, and therefore must they be holden, for feeble, for weak, for miserable. Cease then from man who is like a thing of nought, hee passeth away as a shadow, his breath goeth forth, he turnes againe to his earth; and then all his thoughts perish. The *Egyptians are men*; will you therefore fly from them, & seeke for help at the God of *Isaac*? Blessed shall ye be, ye shall be as a tree that is planted by the waters, which shall be watered by the river, ye shall not feeble when the heat cometh, your leaf shall be green, you shall not care for the drought of summer; neither shall you cease from yielding fruit, *Ierem. 17. 8.* They are not God: wil you notwithstanding repose your trust in them? Cursed shall ye be, ye shall be like the heath in the desert, ye shall not see when any good cometh, ye shall dwell in the parched places in the wilderness, in a salt land, in a land not inhabited, *Ier. 17. 6.* Cease then from man, even from every son of man, for there is no hope in him.

Their horses also are flesh, and not spirit. They are flesh, but

curst be he that maketh flesh his arme; they are not spirits, and never blessed shall he be, whose strength is not spirit. The Egyptians are men, and not God; their horses are flesh, & not spirit: and therefore let the Lord but stretch out his hand; the helper shall faile, he that is holpen shall faile, they shall altogether faile.

But grant we, that in the course of this life, some one may haue girded himselfe with strength, and decked himselfe with maiestie, so that he may seeme to haue exalted himselfe like an Eagle, and to haue built his nest among the starrs; yet let such one looke backe to his tribe, to his fathers pious house, to the pit whence he was bewen, he shall finde that at length he must be cast downe to the ground: let him examine his Pedegree and descant, he shall finde that he is but one of the sonnes of men. And then who knowes not what shall bee the portion of his cuppe?

Man that is borne of woman is of short continuance, and full of troubles; Iob upon his experience hath said so much, Iob. 14. 1. Did it helpe the children of Canaan, that the sonnes of Anak, gyants of the earth, dwelt amongst them? Indeed the Israelites, somewhat daunted in heart at the sight of them, brake out into these speeches: this people is greater, and taller then we; their cities are great, and walled up to Heaven, moreover, we haue scene the sonnes of Anak there, Num. 13. 28. But in the end what became of them? They were all destroyed by Iosuah, they and their cities, and there was not one Anakim left in the mountaines of Israel and Iudab, Ios. 11. 21. 22. Did it profite the Bashanites, to haue so mighty a king as Og was? His bed indeed was a bed of yron; the length of it was nine cubits, and the breadth foure cubits, after the cubite of man, Deut. 3. 11. & such a man in all likelyhood might be some intouragement to his people. But what was his ende? The Lord delivered him into the hand of Moses. So sweetly sings the Psalmist; He hath slain mighty kings, Sehon king of the Amorites, and Og the king of Bashan, Psal. 135. 10. 11. And he recounts it againe in the Psal. following, ver. 18. 19. 20. Hee hath slaine mighty kings, Sehon king

king of the *Amorites*, and Og the king of *Bashan*. Where to fill
up the measure of his song; he addeth to the end of every verse
this sweet burden: for his mercy endureth for ever. Did it auaile
any thing the *Philistines* that *Goliath* was amongst the? Proud
Goliath of whose so huge a stature you haue so often heard, whose
helmet, whose greaues, whose corselet, whose shield were
all of brasse: whose spear's shaft was nothing inferiour to a
weavers beame. But what was his ende? You knowe it wel-
lough: a child in comparison came with his shepherds staffe,
with his sling in his hand, with a few smooth stones in his scrip,
who in the name of the Lord of Hostes, did smite greate *Goliath*.

What shall I remember you of that excellent, that mightie,
that prosperous, that peaceable king of *Affyrin*, set forth vnto
you in the 31. of *Ezechiel*. Albeit such was his excellencie, as
that he exceeded all other Monarchies, & Princes vnder Hea-
ven; in regard whereof he is saide to be like a Cedar in *Libanon*,
whose branches are faire, whose shadowing boughes are thicke,
whose top is shot up very high, ver. 3. albeit such was his might,
as that there was no greater power in the world, then his was,
in lieu whereof, it is saide, that the Cedar in the garden of God
could not hide him, that no sirre tree was like his branches, that
no chesnut tree did equall his boughes, yea, that all the trees in
the garden of God gaue place vnto him, ver. 8. albeit such was
his prosperity, as that hee seemed to bee swaddled therewith a-
gainst all calamities; in respect whereof we read that the wa-
ters noutished him; that the deepe exalted him on high with her
rivers running round about his plants; that his height was aboue
all the trees in the field, his boughes were multiplied; his branches
were long, and all because of the multitude of the waters; which
the deepe sent out; ver. 4. 5. And lastly; albeit such was the
peace in his time, as that all peoples committed themselves to
his protection: to which purpose it is saide; that all the fowles of
Heaven made their nests in his boughes, that all the beasts of the
field brought forth their young vnder his branches; that all mighty
nations dwelt vnder his shadow, ver. 6. yet was such a king, this

1 ASSAR-
ADON filius
Sennacherib
Rex Assyrie
at 10. Captus
a MEROD-
BACH BAL-
ADAN An.
Mundi 3. 43.
Fune.
m Gen. 14. 1.
n Iudg 7. 16.
o Veri. 19.

excellent, this mighty, this prosperous, this peaceable king
of Assyria, 1. EJAR-HADDON delivered into the hands of
MERODACH-BALADAN.

I shall not need to tell you, how ^m foure kings, with all their
hostes were discomfited by ABRAHAM accompanied onlie
with his three hundred and eighteene servants, Gen. 14. 14.
nor, how the Midianites and Amalekites and all they of the
East lying in the valley like grasshoppers in multitude, with their
camels, like sand, which is by the Sea side, innumerable, were o-
verthrowne by the hand of Gedeon, with his ⁿ three hundred
souldiers, without any shoake of weapon, but only the ^o broken
king of Pitchers, blowing of trumpets, and crying the sword of the
LORD, and of Gedeon, Iud. 7. 12. nor, how those hundred and
fourscore and five thousand valliant men conducted by Rab-
sackh-Sennacherib, seruant were all in one night overthrowne,
Esay 37. 36. The examples before specified, the fall of the sons
of Anak, the destruction of Og, the death of Goliath, the delive-
ry of Ejar-haddon, into the hands of Merodach-Baladan, may
perswade you, that it is but a broken reede of Egypt to rely vpon
those that are either mighty, or many. By so doing you may
shrink your hands, you may pierce your hands, you shall never
helpe your selues.

What shall I say of honour? It may seeme to stand you much
in steed, when it sets you a lose, and makes the knee bow, and the
tongue sooth, and the head stand bare, and all for your sakes. The
wise man teacheth me, what I shall say: Humility goeth before
honour, Prov. 15. 33. If then you will chooseth the better part, if
you will be humbled, and forget your honour for a while, you
may conceiue with me, that our estates may well be suited by
counters, which in a large account stand for great summes, but
after they are shuffled together in the bag, all are of equal value,
the least with the greatest, one with another; you may conceiue
with me, that our estates may wel be suited by players on a stage
some represent kings, some persons of meane estate, but when
the Plauidises are past, where is any difference? you may con-
ceiue with me that our very selues, may wel be suited by yfes, or

wax candles, some are burned, and consumed to the socket in a reasonable time; some tossed to and fro with a great winde, begin to run, and spend apace; yea they that haue the strongest wicke hold out no longer, then till the last drop of their moisture quench the last spark of their light. Your selues can make the application; only I adde thus much of *honour*, that is a *broken reed of Egypt*, if you shall dare relie vpon it, you may wound your hands, you may pierce your hands, you shall never helpe your selues.

What shall I say of riches? They also may seem to stand you much in steed; for by experience wee finde it to bee true, as it is written: *Riches gather many friends*, Prov. 19. 4. Yet haue I a word to speake vnto you; *Goe to now yee rich men, weepe and howle for your miseries that shall come vpon you: your riches are corrupted, your garments are moth-eaten, your gold & silver are cankered, the rust of them shall be a witness against you, and shall eat your flesh like fire: you knowe whence I haue it.* Aaron stretched out his hand with his rod, & smote the dust of the earth, and lice came vpon man and beast: all the dust of the earth was lice, throughout all the land of Egypt, Exod. 8. 17. such a dust, if not worse, hath stained the beauty of your riches, and shall bee no lesse annoyance to you, then that truly changed dust was to them of Egypt. Behold the euill sicknesse which the preacher saw, Eccl. 5. 13. *riches reserved to the owners thereof for their euil.* Are not these the broken reeds, whereon you leane so much? take heed; by so doing you may wound your hands, you may pierce your hands, you shall never helpe your selues.

2 Iam. 5. 1, 2, 3

What shall I say of your witts, your trades, and occupations wherby you seeme to liue? Bee they, as they may bee, passing gaynefull to you: yet because your hearts are soe sett vpon this gaine, as that yee neglect the truest gaine, which is godlynesse; those helps shal be vnto you as bad as those letters, which *Uriah* caried against himselfe. 2. Sam. 11. 14. as bad as those cups of *Circe* spiced with conceits and fancies for the nonce, to make *Vlisses* his most skillfull Pilots to renounce their dutie; as bad as those *Pomegranats* of that execrable lake in *Palestine*, which

Q

intuse

intise a licorish and wanton eye to plucke, but are no sooner touched with the finger, but they *dissolue to ashes*: yea they are as so many *broken reeds*, and haue their *splinters* too. Howsoeuer yea *leane vnto them*, you may wound your hands, you may pierce your hands, you shall never helpe your selues.

What shall I say of all other your worldly helpes? one shall serue for all. If any of you hath his *child* fallen strangely sicke, you will by and by seeke helpe for him, and wel may it be done with this *Item*, that it be done by prayer to the Lord, and the ordinary helpe of *Physitians*: but your conceits are, your children are bewitched, and therefore can haue no helpe, except they bee vnwitched againe. If any of you hath his horse, or his asse stollē, or looseth ware in the night time out of his shop, you will by & by seeke to haue your owne; and well may that bee done, with this *Item*, that it be lawfully done; but your conceits are, such a cunning man by his art can helpe me to my goodes, then why should I loose them? So vnpatient are we: the Lord doth strangely visite vs, we may not endure it, wee will seeke howsoeuer to be healed: the Lord taketh away our goods, wee may not endure it, we will looke to haue our owne, although it bee in the Devils name.

Much better was his conceit who thus answered his tempting wife: *Shall we receaue good at the hand of God, and not receaue euill?* Iob. 2. 10. God hath promised (and hee cannot but performe) that whosoever calleth vpon his name, & giueth eare to his voice, as to the only shepheard of his soule, good things shall betide him in this world, and his soule shall liue, Ier. 38. 20: his plants shall prosper, his counsels shall take effect, his corne
 9 Deut. 15. 6. and oyle shall multiplie; he shall lend to many, but shall not bor-
 & 28 12. row himselfe, his children, like so many oliue branches shall en-
 10 Psal. 128. 3. close his table round about.

If this cannot perswade you (and what godly heart can it not perswade?) to forsake those your wicked helpers, and to rely only on the Lord; then heare farther God hath promised (& he cannot but performe) that whosoever will not giue eare to his voice, but will relieue himselfe, by the practises of cunning
 men,

men, witches, coniuers, and the like, preferring *Belial* before *Christ*, the Prince of darknesse before the ever-shining morning starre; error because it pleaseth, before truth, because it smareth; may ¹ sow his field, but shall never reape it, for the grasshoppers shall destroy it: may ² plant his vineyard, and dresse it, but shall never drinke of the wine, nor gather the grapes, for the wormes shall eate it: may haue ³ olive trees in all his coasts, but shall not annoint himselfe with the oyle, for his olives shall fall: may ⁴ beget sounes and daughters, but shall not haue them, for they shall goe into captiuitie. The Lords still-stretched-out hand shall smite such a one with a consumption, with a fever, with a burning ague, with seruent heate, with a sword, with blasting, with mildew; all these shall pursue him till hee perish, the Heaven that is over his head shall be brasse, and the earth that is vnder him, shall be yron.

¹ Deut. 28. 38.
² Vers. 39.

³ Vers. 40.

⁴ Vers. 41.

⁵ Vers. 31.

⁶ Vers. 23.

You that haue knowne it may remember (& you that haue not knowne it) may learne that in the 28. of Deut. from the 15 verse to the 68. there are besides those which I haue recited, many other as grievous plagues assuredly allotted to all such, as disobeying the Lords voice, shall rely vpon such helpelesse helps, as I haue already mentioned. We read, 2. Chron. 16. 12. that King *Asa* was punished with death for no other cause, but because in his sicknes he sought for help at the Phisitians, & not of the Lord: and can we be so senselesse, as to thinke, when for recovering of our lost goods, or of our healths, wee seeke to *Sathans instruments*, that we shall escape unpunished?

If *Ahaziah* consult with *Beelzebub* the God of Ekron about the recovering of his health, the Lord wil send him word that he shall not come downe from his bed, but shall there die the death, 2. King. 1. 4. If *Saule* aske counsaile of a witch the archers shall wound him, and his owne sword shall kill him, 1. Chron. 10. 13. If *Manasseh* vse them that haue familiar spirits, God wil send him such evils, that who so heareth of it, both his eares shall single, 2. King. 21. 12.

¹ 1. Chro. 10. 4

If this cannot perswade you (and what godly heart cannot this perswade?) to forsake those your wicked helpers, and to re-

ly only on the Lord; as you haue heard what dome abideth you for running to such helpers; heare also, how such may bee deciphered vnto you out of the holy Scriptures. Would yee knowe how to cal them? yee may tearme them *rebels against the light*, Iob. 24. 13. *brethren to dragons*, Iob. 30. 29. *snarers of a fowler in all their waies*, snarers for the vngodly, Hos. 9. 8. if thou list to scanne their *descent*, they are the seed, not of *Iudah*; but of that cursed father of *Canaan*, their fathers are *Amorites* and their mothers *Hittites*, Ezech. 16. 45. If their alliance, *Samaritan* is their elder sister, Ezech. 16. 46. If the lot of their inheritance; it shall be a never-ending kingdome: but full of weeping and gnashing of teeth, Mat. 8. 12. where their table shall bee a table of Devils, 1. Cor. 10. 21. their diet worse then that *Coliquintida*, 2. King. 4. 40. their mirth folded vp in the pride of a smoake, Esay, 9. 18. So is it not for nothing, that *witches* may not be suffered to liue. The charge is giuen against them, Exod. 22. 18.

The Prophet *Jeremy* hauing roundly glanced at their faults, foretels their fall; that they shall surely bee consumed with *famine*, and with the sword, chap. 14. ver. 15. with *famine* for their disquiet, & with the sword for their execution. And c. 50. v. 35. he saith there shal be slaughter vpon the *Chaldeans*, & a slaughter vpon the *soothsayers*; & the rather because they are the *vengeance of the Lord*, & the *vengeance of his Temple*, Ch. 51. v. 11.

The like fauour for all the world is to be found at the hands of *Ezechiel*: chap. 13. 9. where hee denounceth against all glossing Prophets, which see *vanitie*, & *diuine lies*, that the scourge of God shall be for ever vpon them; that they shall not bee in the assembly of Gods people; that they shall not be written in the writings of the house of *Israel*, in the booke of life; that they shall not enter into the land of *Israel*, that heavenly *Ierusalem*.

Of like severitie is that sentence pronouced by the Prophet *Esay*, chap. 47. Where willing the *Babylonians* to repaire to their *sooth-sayers*, to their *astrologers*, to their *starre-gazers*, to their *Prognosticators*, (for all these names hee there vlieth; verse 12. 13.) And to make triall whether they can finde profit or strength among them: he speaketh to them in the 14. vers. thus:

Behold,

Behold, they shall be as stubble; the fire shall burne them, they shall not deliver their owne liues from the power of the flame, yea they shall be so consumed with the flaming fire, as that there shall not be anie thing remaining, no not so much as one coale to warme at, nor anie light to sit by.

Considering then your owne lots, and this their portion, can yee hope for anie helpe at their hands? Iudge vprightly & you shall finde that neither their *leaves* are delightfull; nor their *blossoms* gracefull, nor their *fruits* restorative: yea you must confesse, that they are but so manie *broken reedes* full of *splinters*, whereto if you *leane* you may wound your hands, you may pierce your hands, you shall never helpe your selues.

By this I doubt not, but it appeareth, what *affiance* may bee had in all *worldly helps*, of what sort soever. Now would I perswade you that all *true helpe* is to be sought for at the hande of the God of Iacob. For it is *he*, the Lorde, none but *he*, since all worldly helps are vaine, it is *he* the Lord, that will lift you up. And of this shall yee be well perswaded, if yee meditate vpon Gods *presence*, vpon his *liberality*, vpon his *ability*, & vpon his *willingnesse*: for as he is most *present* with you, most *liberall* to you, most *able* to helpe you, when you stand in need: so also is he at all times most *willing* to worke your ease.

First of his *presence*. We hold it as a truth vndoubted, that God is *every where*, and in *all things*, by his *essence*, by his *power*, and by his *presence*: by his *essence*, in regard of his creating the world; by his *power*, in regard of his operation, & his working in the world; by his *presence* in regard of his preserving, his governing the world. It may fit our purpose in general only to vnderstand, that God in *presence* is *every where*, and in *all things*. Against those of Israel, which should seek to flee from the *presence* of the Lord, we haue the words of the Lord, as they are writtē, Amos, 9. 2. *Though they dig into the hell, thence shall mine hand take them: though they clime vp to heaven, thence will I bring them down: though they hide themselves in the top of Carmel, I will search and take them thence: though they be hid from my sight in the bottome of the sea, thence will I commande the serpent, and he*

See my 10.
Lecture vpon
the 5th Ch.
of Amos, p.
115 & Lect.
14. p. 159.

shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them. ^b No corner in Hell, no mansion in Heavē, no caue in the top of Carmel, no fishes belly in the bottome of the Sea, no darke dungeon in the land of captivity can hide Israel from the presence of the LORD. Am I a God farre off, saith the LORD, and not a God at hand? Can any hide himselfe in secret places that I shal not see him? saith the LORD? Do not I fill heauen & earth, saith the LORD? Thus hath the Lord spoken, Ierem. 23. 23, 24. Nere or farther of, in Heauen or in Earth, in places most secret, our Lord is a God, he seeth all things, he fills both Heauen and Earth. To like purpose is Davids answer to his owne question. His question is: ^c *whither shall I go from thy spirit? Or whither shall I fly from thy presence, O Lord?* His answer is, ^d *if to Heauen, thou art there; if to Hel thou art there; if to the uttermost parts of the sea, thou art there; if to the darknesse, thou art there also.* Nor Heauen, nor Hell, nor Sea, nor darknes could hide David from the presence of the Lord. Yea, the darknesse hideth not from thee O Lord, but the night shineith as the day; the darknesse and light are both alike; so should we confesse with David, Psal. 139. 12.

• Mat. 6. 28.

• Mat. 10. 29.

• Psal. 56. 8.

Consider the ^e *Lilies* of the field, the Lord hath cloathed the: ^f *Sparrowes* light vpon the ground, but not without the foresight of the Lord; the clouds drop fatnesse, but every drop is by Gods ordinance, and cold salt teares trickle down our cheeks, with remembrance of our sinnes committed, every such teare should be numbred in the Lords ^g *bottle*. The *Lilies*, the *Sparrowes*, the *clouds*, or *teares* are all regarded by the Lord. How then can we deny his presence?

And let vs not be moved to thinke, that Gods purity is anie whit stained, because in presence he beholdeth the crimfin and scarlet sinnes, the most vile and filthy actions of wretchlesse mā. The Sunne you know, casts his most glorious beames into foule and sordide places, yet none of you wil thinke that the Sunne is therefore defiled. But grant we a possibility for the Sunne to be polluted by shining into such unclean places, yet impossible shall it be for God, all pure, all holy to partake any variablenesse

or

or shadow of change. Wicked man wallowing in his wickedness, because God holds his tongue, may think wickedly that God is even such a one, as himselfe; but God, all pure, all holy, partaking no variableness nor shadow of change, shall at last reprove man for his wickednes, and set before him the things that he hath done, Psal. 50. 21.

It cannot be that the presence of God, who sitteth upon the circle of heaven, and thence beholdeth the inhabitants of the earth as grasshoppers, whose throne is the Heaven of Heavens, whose foot-stool is the Earth, whose waies are in the great deepe, it cannot be, I say, that the presence of such a God should be avoided. He is above all, beneath all, without all, within all: above, by his might, beneath, by his helpe, without, by his greatness, within, by his subtiltie: above he ruleth all, beneath he containeth all, without he compasseth all, within, he pierceth all. It is S. Gregories Moral. expos. in Iob. lib. 2. cap. 12. I will not trouble you with many authorities of the Fathers, who in this point are very excellent and plentiful. Out of that which hath already beene delivered, it is manifest, that nor Egypt, nor anye region beyond the seas, nor a couch in a chamber, nor a cabin in a ship, nor clouds of the day, nor the darknesse of night; nor the mountaine caves, nor the Sea bottome; nor a secret friend, nor a more secret conscience, nor Heaven, nor Hell, nor any like evasion, can hide vs. can hide any our actions from the Lords presence. Which manifest truth, if we shall yet doubt of, I shall dare pronounce, that (according to the proverbs) we are *ἡλιθιοὶ καὶ ἀνόμοιοι*, that we are *μωροὶ καὶ ἄνομοι*, more foolish then Corabius, more foolish then Melitides, those, though naturall, yet most happy fooles; of whom the one was never able to number above five, nor the other to tell of which parent he was borne.

But such palpable and grosse ignorance is farre from vs. For knowing, as we do, that God was well knowne in Iurie, & his name great in Israel, we cannot well be ignorant that God is the same God with vs, and the presence of his godhead no lesse among vs, and in our country.

Which may make vs the rather wonder to thinke how bold

ly.

Mat. 5. 34.
Verl. 35.

* Ipse manet
intra omnia,
ipse extra omnia,
ipse supra omnia,
ipse infra omnia: &
superior est per potentiam, &
inferior per suam
exterior per
magnitudinem,
interior per
subtilitatem:
Sursum regens,
deorsum continens;
extra circumdans,
interius penetrans
&c.

ly we dare deale with God, how impudently we dare behaue our selues in his presence, how wickedly we dare doe eue before his eies; as if our reckoning were, that he had neither eie to see vs, nor sword to punish vs, nor iudgement seat to condemne vs. Do we not commit all vncleannesse, even with greedinesse in the presence of our God, which, for our liues, we durst not bee so bold as do in the presence of a childe, were he but a doozen yeares old? So ready are we to eschew momentary shame that might be discovered by a childe, when we care nothing at al to incurre Gods eternall displeasure.

Deceau we not our selues (beloved in the Lord) we might haue long since learned, that God hath *seauen eies* which goe through the whole world, Zach. 4. 10. You may interpret them with me, many millions of eies: he is *totus oculus*, altogether eie, for he seeth all things. We might haue long since learned that God hath *hands* to measure the waters, and to span the heauens; Esay 40. 12. You may interpret it with me, that hee hath many Millions of hands; he is *totus manus*, altogether hand, for he worketh all things. We may well remember that God hath *feet*, to set vpon his footstool, Mat. 5. 35. You may interpret it with me, that he hath many millions of feet, he is *totus pes*, altogether foot; for he is every where.

O then, farte be it from vs to plucke out the eie of knowledge, as, when we sinne, to say with those, Psal. 10. 11. Tush, who seeth vs, God hath forgotten he hideth away his face, & will never see. Let vs rather confesse with the blessed Patriarch, that all places are filled with Gods Maiestie: as he said, *the Lord was in this place, and I was not aware; how fearefull is this place? This is the house of God, and the gate of Heaue*, Gen. 28. 16. 17. So let vs, (for that place, and this place, and all other places, vpo the face of the earth, are alike) let vs, I say, let each of vs in particular, wheresoeuer and whensoeuer, we shall be entised with sinnes too pleasing bait, rouse vp our selues, and bee awaked, as *Jacob* was, and say with him: *The Lord was in this place, and I was not aware, how feareful is this place? this is the house of God, and the gate of Heaven.*

The

* Hieronym. in
Psal. 94. 9.
See my 10.
Lecture vpo
Amos. 1. p.
115.

The due consideration of this *all-eyed, all-handed, all-footed* presence of God, as it must needs strike a *terror* into the hardest hearts of the *children of darknesse*, while they ^k walke by compasse in their crooked and circular endlesse waies: so also must it needs afford a *sweet comfort* to the afflicted soules of the *children of light*, walking with a right foote toward the *marke*, in hope to attaine to the *price* set before them. For whē they shal periwade themselves that God is at hand with them in all their *crosses* and *tribulations*, they cannot chuse but endure with *patience*, the worst that may befall them: especially knowing that all *all things worke together for their best*, because *they loue God*; Rom. 8. 28. So doth Gods presence perswade his children, that it is *he*, the Lord, none but *Hee*, since *all worldly helpes are vaine*, that it is *He*, the Lord, that *will lift them up*.

*in circuitu
impii ambulāt.*
Psa. 11. 9. vul.

Phil. 3. 14.

A second motive to the same perswasion is the Lordes *liberalitie*, whereof many things (worthy our meditation) might be delivered; but let it suffice for our present occasion to vnderstand, that all the good things we haue, are from the Lord. Meate to nourish vs, wee haue it from the Lord: apparell to cloath vs, wee haue it from the Lord; the *Sunne* to comfirt vs, the *Moone* to pleasure vs, wee haue them from the Lord; *life* for our being, *riches, honour*, & whatsoeuer else for our wel being, all commeth from the Lord. *What hast thou*, saith St Paul, *that thou hast not receaued?* 1. Cor. 4. 7. Art thou *rich*? it is not of thy selfe: the LORD *gineith*, saith Iob. ch. 1. 21. Art thou *in estimation* in this world? It is not of thy selfe: The LORD *setteih up*, saith *Hannab*, 1. Sam. 2. 7. Hast thou *cunning*, or *skil* in any thing whatsoeuer? It is not of thy selfe. God teacheth *bandy-crafts-men* to worke. Himselfe saith so to *Moses*, Exod. 31. 3.

It is impossible for me to recount those manifold blessings, wherewith our gracious God from time to time hath blessed vs: such is their infinitie. Let every one goe downe into the closet of his owne breast; and then say hee, whether the Lord hath beene *liberal* to him. O yee righteous ^m reioyce in the Lord ^m Psa. 33. 1. for it becommeth well the iust to be *thankfull*; yea, it becommeth each of vs very well to take vp *Dauids* song, and to say with

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him

• Augustine.

him. O Lord, let my mouth be filled with thy praise, that I may sing of thy glory, and honour, all the day long, Psalm. 71. 8. Vpon which place a blessed Father hath this meditation. What meaneth the Prophet by these words (all the day long?) He meaneth, saith he (continually.) O let my mouth bee filled with thy praise CONTINUALLY, because in prosperitie thou hast been to me a comfort, in aduersitie thou hast given mee chastisement: when I was not, thou madest me; since I haue beene, thou hast preserved me; when I had offended, thou forgavest mee, at my conversion, thou receavedst me, and for my perseverance thou hast crowned me. O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long; that I may sing continually.

And the rather doe I commend to you the due consideration of the liberalitie of our God, because I would put you in minde of your principall meanes to avoid desperation. It is a principall meanes to avoid desperatio to cal to mind the goodnesse of the LORD forepassed, either to our selues, or others. If we thinke with our selues, that it was the LORD that tooke vs from our mothers wombe, that HEE hath beene our hope ever since we hung at the breasts, that HEE hath opened his hands from time to time to fill vs with his goodnesse: if thus we think vnfeignedly, can we thinke that HEE will not blesse vs still?

Here should we compare and lay the times together as Davids vse was. Thus he argued: I haue heretofore slaine a Lion, and a Beare at the fold, therefore God will also enable me to prevaile against the hand of this Philistine, 1. Sam. 17. 37. So may we reason: The mercies of the Lord haue beene bountifull towards vs in former times, to create vs of the slime of the ground, to breath into vs a living soule, to nurse vs up in a civill countrey, to redeeme vs with the blood of his only begotten sonne, to visit vs with the light of his glorious Gospell, to blesse our garners with store, and our baskets with increase, to be nowhere wanting to vs in any thing that may doe vs good; such, and in such sort haue the blessings of God beene vnto vs; his arme is not now shortned, hee is the same to day, that hee was
yef-

yesterday: therefore shall his loving kindnesse be vpon vs for e-
vermore.

Why should any afflicted child of God take vp Sions com-
plaint, Esai. 49. 14. and say, *The LORD hath forsaken me, & my
Lord hath forgotten me.* Never would any so complaine, if hee
would thinke vpon the Lords name, as it was proclaimed in
mount Sinai, Exod. 34. 6, 7. *The LORD, the LORD, strong, mer-
cifull, and gracious: slow to anger, and abundant in goodnesse, & in
truth, reserving mercy for thousands, forgiving iniquitie, trans-
gression, and inane.* Never would any so complaine, if hee would
remember, why *Isaiah* would haue vs turne vnto the Lord, *Isaiah*,
2. 13. His reason is, the Lord is gracious, & mercifull, slow to an-
ger, and of great kindnesse, & repenteth him of euill. Never would
any so complaine, would he but beleue the Lords answere to
Sions complaint, Esai. 49. 15. *Can a woman forget her child, and
not haue compassion on the sonne of her wombe? Bee that possible;
yet will I not forget thee,* saith the Lord.

O all yee that thirst, come to the waters of comfort: *bibite,*
& *inebriamini*; let me vse the words to you, although in ano-
ther sense, *Isaiah*. 25. 27. *bibite, & inebriamini*; drinke, and drinke
till your soules bee more then satisfied. Call to remembrance
how hee hath accepted the *thiefe* vpon the crosse confessing
Matthew sitting at the receipt of custome, the womā washing
his feet with her teares, the *Canaanitish* womā begging for her
daughter, the woman taken in adulterie, the *Publican* standing
a farre off, the *Disciple* that denied him, that other *Disciple*
which persecuted him and his followers, the wicked that cruci-
fied him: call to remembrance these his mercies, yea call to re-
membrance all other the tender mercies of the Lord, which
haue beene ever of olde, and say, whether such his liberalitie
hath not perswaded you that *He*, the Lord, none but *He*, since
all worldly helps are vaine, that *He*, the Lord, will lift you up.

A third motiue to the same perswasion, of no lesse weight
then the two former, then that of Gods presence, & the other
of his liberalitie, is his abilitie; of which the schoolemen in ge-
nerall teach thus: That *God is absolutely Almighty.* In this ge-

nerall they all agree, but when they come to scanne, how God may be said to be thus *Almightie*, they vary much.

Some say that God is therefore said to be *Almightie*, because he is able to doe, what soever he will doe. These doe so tie Gods power to his will, as if he were able to do nothing, but what his will is to doe. But St. *Austine* was of another mind in *Enchirid.* c. 95. where he saith, *Deum multa posse, quae tamen nolis, nihil autem velle, quod non possit.* God is able to doe many things, which hee willerth not; but willerth not any thing, which he is not able to doe: plainly shewing, that Gods will & power are not equally; that his power is extended to more things, then his will: that those things which God is able to doe, are more then those things which he willerth. The Scriptures also doe confirme this difference of Gods will and power. *Thinkest thou*, saith Christ, *that I cannot pray now to my Father, and he will giue me more then twelue legions of Angels?* Mat. 26. 53. Christ was able to aske his Father, and his Father was able to giue him that host of Angels, but neither would he aske, nor his father giue. God is able of these stones to raise up children vnto Abraham, saith our Saviour, Mat. 3. 9. He is able, but will not. God hath mercy on whom he will haue mercy, and whom hee will hee hardeneth, saith the Apostle, Roman. 9. 18. Is it not here hence plaine, that God is able to haue mercy on all, and is able to harden all, but will not? So true is it, against the first opinion, That God is not therefore said to be *Almightie*, because he is able to doe, what soever he will doe.

Others are of opinion that God is therefore saide to bee *Almighty*, because he is absolutely & simply able to do all things, what soever may be spokē, or thought of. If you shal aske thō, whether God can sin, their answer is, he can, but wil not: if, whether he can suffer, they say he can, but will not: if whether he can lie, they say, he can, but wil not. But this opinion is, as more wicked, so more foolish then the former. For to say that God is able to doe such things, as are repugnant to his nature is, as to say, the fire is able to cause cold, the Sun to make darknesse, & a bad tree to bring forth good fruit. But S. *Paul* hath not feared to say that God

cannot do some things, 2. Timoth. 2. 13. He saith, *If we beleene not, yet abideth he faithfull, yet abideth God faithfull, he cannot deny himselfe: he saith not, he will not deny himselfe, but plainely he saith, he cannot deny himselfe.* And why can he not deny himselfe? The reason is set downe before: because he is faithfull. He is faithfull, *non tam voluntate, quam natura*; he is naturally faithfull, and therefore can he not deny himselfe. I adde; he is naturally living, and therefore cannot die; hee is naturally righteous, and therefore cannot sinne; he is naturally immutable, and therefore cannot be changed; hee is naturally God, and therefore cannot be like man. *Quam multa non potest, & omnipotens est?* Here is matter to wonder at: God cannot do many things, & yet he is Almighty: yea because he cannot do thoe many things, therefore is he Almighty. For could he die, he were not Almighty; could he ly, he were not Almighty; could he be deceived, could he deceiue, could he do wickedly, he were not Almighty. *Quam multa non potest Deus, & omnipotens est?* How many things is God not able to do, and yet is Almighty, saith *S. Austine de Symbolo ad Catechumenos, lib. 1. cap. 1.* So true is it against this second opinion, that God is not therefore said to bee Almighty, because he is absolutely and simply able to doe all things, whatsoeuer may be spoken or thought of.

But why thē is God said to be Almighty? Out of that which is already delivered, this proposition may be gathered; *God is therefore said to bee Almighty, because he is able to do all such things, as naturally in themselves, and simply, are not impossible with God.* The truth whereof, as it might evidently appeare by particulars, whereon I cannot now stand; so also may it sufficiently be manifest, if in generall only we will consider this *Ability* of God. I deny not, but earthly man, hard to beleue the workes of God, in mans eyes vnprobable, hath ever beene ready to demand, How? How can this, or these things bee? An Angell from heaven may tell Sarah of a sonne, after it hath ceased to be with her *after the manner of women*, but shee will laugh within her selfe: but shee wil say, *what! after I am waxen old, and my Lord also!* Gen. 18. 12. But what saith the Angell

to her; Shall any thing be hard to the LORD? vers. 14. God may promise a whole moneths meate to the children of *Israel* lusting after flesh; but *Moses* will hardly belecue it; but *Moses* will say. Six hundred thousand footmen are there among the people, among whom I am, and thou saiest, I will giue them flesh to eat a moneth long. Shall the sheepe & the beeuies be slaine for them, to finde them? Either shall all the fish of the Sea be gathered together for them to suffice them? Num. 11. 21. But what saith God to *Moses*? Is the Lords hand shortned? Thou shalt see now whether my word shall come to passe, or no, vers. 23. A Prophet may propheticie in the greatest famine of *Samarita*, albeit an *Asses head*, & *Dones dunge* be bought at an unreasonable rate, that yet to morrow at a certaine howre a measure of fine flower, and two measures of barley shall be sold at a reasonable rate: but a great man will not belecue it; but a prince will say: though the LORD would make windowes in Heaven, can this thing come to passe? 2. King 7. 2. But what saith *Elisha* to this Prince, Beholde, thou shalt see it with thine eyes, but shalt not eat thereof, vers. 2.

Distrustfull men, to satisfie our selues in such distrustfull reasonings. Heare we what *S. Austin* saith, Ep. 3. ad *Volusianum*, concerning the workes of God to vs vnprobable. *Tota ratio falli, potentia facientis: considera autorem, tolle dubitationem*: the whole reason of the doing is the power of the doer, it is God that hath done them. Consider the author, and all doubts will cease. Sing we, with the sweet singer, *Exod. 15. 11. Who is like vnto thee, O LORD, among the Gods? Who is like thee? So glorious in holynesse, so fearefull in praises, so doing wonders.* Say wee with the shipmen, *Ionah. 1. 14. Thou, O LORD, hast done as it hath pleased thee.*

This point, as it cannot wel choose, but strike a terror into the seared consciences of the wicked, because God is able to cast both body and soule into hell fire; so may it well yeeld comfort to the Godly: comfort to the barre; for he was able to make *Hannah* fruitfull: comfort to the afflicted; for he was able to deliver *Iob* from his miseries: comfort to the hungry, for he was able to send food to *Elias* by ravens: comfort to the thirstie, for he was able

able of an Asses tooth to make a spring of water, to quench Sampsons thirst: comfort for all, for God is able to do al in all: able to deliver from the fiery fornace, able to make the shadow in the diall of *Abax* to run backe 10. degrees: able to cause the Sunne and Moone to rest from their courses. Thou haste done great things O LORD, LORD, who is like unto thee? O consider the *Almightinesse* of our God, and say, whether you are not thereby perswaded, that it is *he*, the Lord, and none but *he*, since all worldly helps are vaine, that it is *he*, the Lord, that will lift you vp?

A fourth motiue to the same perswasion, is the *willingnes* of God: whereas hee is *most present* with you, *most liberall* to you, *most able* to help you, whē you stand in need, hee is also at all times *most willing* to work your ease; This *willingnesse* of God importeth the necessity of the *fulfilling* of Gods promises, and so concurrerth with the second general note, whereof in the next Sermon.

THE FIFTH SERMON ON THE
EPISTLE OF SAINT IAMES,

CHAP. 4. VERS. 10.

Cast downe your selues before the Lord, and he will lift you vp.



HE second note is, of the certainty of the fulfilling of this promise, concerning our lifting vp. It is not here saide he will *assay*, he will *try*, he will *doe his best* to lift you vp, but simply, he will lift you vp.

The *promises* of God, made vnto the sonnes of men, in the word of God are of two sorts: either they haue a *condition* annexed vnto them, or else they are without *condition*: the Gospel, which is Gods power to salvation to them that beleeue

leue, is the foundation of the one: the law which is his rod of iron, to crush them in pieces that transgresse, is the well-spring of the other. Both one and other assuredly true, in their time shall be fulfilled. For is the ^a strength of Israel, as man, ^b that he should lie? or as the sonne of man that he should repent? Is he not yesterday, and to day, and the same for ever? That ^d was, that is, and that is to come? My meaning is, not only in substance, but in will and intention, doth he vse lightnesse? Are his wordes yea and nay? Hath he beene knowne to affirme, & deny too? No. All his promises, all his threatnings, all his mercies, all his iudgements, all his wordes, yea, all the titles of all his wordes are: Yea and Amen, so firmly ratified, that they cannot be broken; so standing immutable; that they cannot be changed. ^e Heaven and Earth may passe, they may be changed, they may waxe old like a garment, but the word of the Lord endureth for ever.

When Abiiah the prophet had foretold Ieroboam of his overthrow; namely, that God would sweep away ^f the remnant of his house, as a man sweepeth away dunge till it be all gone: that of his stocke none should die in the city, but the dogs should eat; none in the fields, but the fowles should pray vpon: that there should a king come over Israel, to set abroad all those evils; unwilling to leaue any hope, that this time was not yet to come, that it was far of removed; he correcteth himselfe with suddaine and quicke demaund, and maketh the answer vnto it; what? (saith he) Yea, *euē now*, 1. Kin. 14. 14. as if he had said, what? said I, it should come to passe thus, or thus? Yea *euē now* it is come to passe, it is already done. What this Prophet hath spoken concerning the Lords threatnings against Ieroboam, may be veried of all the promises of the Lord: such is their certainty, ratified by the Lords owne wordes: *My covenant will I not breake, nor alter any thing, that is gone out of my lippes*, Psal. 89. 34. confirmed, by his visiting of Sarah, as he had saide, and doing vnto her, according as he had promised, Gen. 21. 1. allowed of by Ioshua's consent, when he told the Israelites, that there had failed nothing of all the good things, which the Lord had said vnto them, but all came to passe, Iosh. 23. 14. What? shall

I say then, that Gods promises shall be fulfilled? Yea, even now; even now they are come to passe, they are fulfilled already.

God hath spoken once, and I haue heard it twice, that power belongeth vnto God, saith David, Psal. 62. 11. and so let mee say, God hath spoken once, and I haue heard it twice, that truth belongeth vnto God. God is very constant in the performance of his promises. To driue it into our conceits hee hath spoken it, once and twice: not once, but once and twice, many times; he hath spoken it eternally, ynmoueably, effectually, without revokemēt: once in the law, and againe, & againe in the Gospell. This sweet milke may be suckt plentifully out of both the breastes of the Church, out of Moses, and out of Christ; out of the Prophets, & out of the Evangelists; out of the Law, and out of the Gospell. O happy are they, that feed only on this milke.

It is commonly said, that truth cannot passe forth without contrarie ties, and quarrels of iudgement. And so is it here. The truth of God, the neverfading truth of his promises, hath somewhat beene encombred with doubts. This doubt hath especially beene made: How it may stand with the constancie, & truth of the eternall God, to pronounce a iudgement against any man, or place, and not effect it? or, to repent for any thing hee hath done, or hath promised to doe hereafter? For if it bee plaine that God faileth in bringing to passe his iudgements and threatnings, how can I assure my selfe, that he will be constant and faithfull in his mercies, and promises? if it bee plaine that hee repenteth for any thing that hee hath done, or hath promised to doe hereafter, how can I assure my selfe, that he will not repent of those good promises, which I account of, as made vnto my selfe?

Now, who knoweth not, how the Lord repented for making man on the earth? Gen. 6. 6. how hee repented for making Saule King? 1. Sam. 15. 11. and how he promised to repent of good or evil, accordingly as man should repent of, or hold on, his evil? Ier. 18. 7, 8, 9, 10. The LORD said vnto Abimelech, Thou art but a dead man, because of the woman which thou hast taken, Gen. 20. 3. yet the event fell out otherwise, and Abimelech was purged with God. The LORD said to sicke Hezekias, put

shine house in order, for thou shalt die, and not live, Esai, 38. 1. yet did *Hezekias* live fifteene yeares after. The *L O R D* would haue it proclaimed in the streets of *Nineveh*, *Te fortie daies & Nineveh shall be destroyed*, *Ion. 3. 4.* yet did *Nineveh* escape that plunge, and was reserved to vnderstand of her finall destruction by the ministry of *Nahum*. These places, and the like intimating in some sort both *repentance*, and also *change* of minde and purpose in the *L O R D* of Heauen may be some cause of the former doubt. For satisfying whereof diuers haue answered diuersely.

Some answer thus: As the *spirit* is said to make request for vs with sighes that cannot be expressed, *Rom. 8. 26.* so may God bee said to repent himselfe. Now the holy spirit cannot bee said to cry, as if it selfe did crie, or to pray, as if it selfe did pray, or to sigh, as if it selfe did sigh; but because it stirreth in the *Saints* of God such affections; and maketh them to cry, to pray, and to sigh. And so they vnderstand that other place of *St Paul*, *Eph. 4. 30.* *Griue not the holy spirit*, that is, say they, take heed that by your wicked living, yee offend not the *Saints* of God, in whom the *holy spirit* dwelleth. In their application they say, that God may then be said to repent, when he maketh his children, in whom he dwelleth, to repent for their finnes.

But this exposition, albeit in some places it may haue good vse, as in those before cited of the *holy spirit*: yet may it not generally be applyed to all such places, wherein God is said to repent. It repented God that he made man, *Gen. 6. 6.* Here this sense may not bee admitted: to say, it repented man that God made him: for it repented God himselfe, that he made man. It repented God also, that hee had made *Saul* king, *1. Sam. 15. 11.* neither here may this sense be admitted, to say; it repented *Saul* that God had made him King: for it repented God himselfe that he had made *Saul* King. I will speake suddenly against a nation, or against a kingdome to plucke it vp, to root it out, and to destroy it; but if this nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague, that I thought to bring vpon them, saith the Lord, *Ierem. 18. 7.* nor here may this

this sense bee admitted, to say; *the people should repent of the plague, which the Lord had thought to bring vpon them: for it is God himselfe, that will repent of the plague, which hee had thought to bring vpon the people.* I deny not, but God may truly be said, to doe that which hee maketh vs to doe; but to say, whatsoever God may be said to doe, therefore hee may bee said to doe it, because he maketh vs to doe it; this is vtterly to be denied.

Others answer thus: God may then bee said to repent, and to change his mind, when things themselves be changed. For example sake: as long as men ly wallowing in their sinnes, *the wrath of God, Gods scourges shal be vpon them: such is the wil of God revealed in the Law.* But when men shall repent them of their sinnes committed, God also shall repent him of his fore-threatened plagues; when men shall be changed, there shal be a change also, not in the will of God; for that is impossible; but in the wrath of God: his curses shall be turned to blessings. And this sense is tolerable in the place before cited, Ierem. 18. 7, 8. *I will speake suddainely against a nation, or against a kingdome to pluck it vp, to root it out, and to destroy it: but if this nation against who I haue pronounced, turne from their wickednesse, I will repent of the plague, that I thought to bring vpon them; because they are changed, from worle to better, my curse shall bee changed into a blessing: I wil repent of the plague, that I thought to bring vpon them.* And in the 2. verses following; 9, 10. he saith, *I will speake suddenly concerning a nation, and concerning a kingdome, to build it, and to plant it; but if it doe euill in my sight, and heare not my voice, I will repent of the good, that I haue thought to do for them: because they are changed from better to worle, my blessing shall also be changed into a curse; I will repent of the good that I haue thought to doe for them.*

This exposition howioeuer it be naturall to this place, may not generally be fitted to all other places. I deny not, whe men repent themselves of their sinnes committed, but that Gods sentence, in regard of any eternall punishment to bee inflicted on them, shall be changed; but to say, that his sentence in regard of

temporary punishments shall bee changed, is more then I dare, as long as I thinke of the continuall afflictions, wherewith godly hearts haue dayly beene tryed.

Others answer thus: God may be said to repent, as he is said to be angry, & ielouse. Where we may note that these attributes, and all other like theise, must be taken *ad hominē*, as if they were vsed for mans easier vnderstanding. It is a common thing for God, in his holy word to apply himselfe to our capacities, and to attribute to himselfe such things, as are vsuall in the course of our liues. For instance: because men vse not to bee reuenged on others, except they be angry, therefore when God reuengeth our wickednesse, he is said to bee angry. Againe because men by their exceeding care they haue to keepe their wines chaste, doe get to be called ielous: therefore God caring in like sort to keepe his spouse chaste, to preserue his Church spotlesse, is called also ielous. So is it here. Because men vse not to change their former purposes & intents, except it repenteth them, that they had so purposed and intended before; therefore God is said also to repent, when he altereth not his will, for that is vnable; not his decree, for that cannot bee altered; but the thing which he had promised, or threatned. Thus is God truly said to repent, according to S^t Austines discourse, Lib. 83. quæst. quæ. 52.

Now, touching the word of the Lord, which came to *Ati-melech*, *Hezekiah*, and *Ninveh*, and was not fulfilled, & therefore to carnall eies might seeme to make much against the consistencie and truth of the eternall God: the Schoolemen teach thus: *Aliud est mutare voluntatem, aliud vellemutationem*: it is one thing to change the will, another thing to wish that a change should be. God will haue the law, and the ceremonies at one time, gospel without ceremonies at an other time: this was his will frō everlasting, constant, and vnmoueable, that in their severall courses both should be. There may be a change in the matter, and subiect, yet not a change in him, that disposeth it. Our will is, in winter to vse the fire, in sommer a cold, & open aire; the thing is changed according to the season: the vnseasonableness of

• Aquin. 1. q.
39. art. 7.

of the sommer craving fire, & the warmth of the winter needing none, will argue the thing changed; but our will, whereby we haue decreed and determined in our selues. so to doe, remaineth the same. So writes S. *Amstine to Marcellinus*: The husbandmā at one time soweth, at another time moweth, as a third time dūgeth his fields: according to the diversity of times, his workes are changed. Shall we say then, that the art of husbandry is changed? No: nor yet the will of the husbandman. This is the ground of it; *Amutatione effectuum non valet consequentia ad mutationem causarum, voluntate libera operantium*: let the causes be free-working wils, howsoever the effects may be changed, they shall stand immutable.

Some teach thus: the decrees, and purposes of God consist of two parts: the one whereof God revealeth at the first, and the other he concealeth a while, & keepeth in his own knowledge: as in the action enioined to *Abraham*, Gods purpose was twofold, 1. To try his obedience, 2. To save the childe: and if any shal impute it to vnconstancie thus to bid, and vnbid, he may know that the will of the Lord was not fully vnderstood in the first part. Hitherto belongeth that which S. *Gregory* hath, lib. 20. moral. cap. 23. *Novit Deus aliquando mutare sententiam, sed nūquam novit mutare consilium*. God changeth his sentence pronounced sometimes, but never changeth his counsaile intended.

By this counsaile intended, hee meaneth that decree of God, which from all eternity he hath made & established with himselfe, concerning any thing to be done according to the good pleasure of his will: yea, by this counsaile he meaneth the very will of God, which is holy, is pure, is perfect, eternall, everlasting, from al beginning; according to which his doings are incomprehensible, his iudgements secret, his waies past finding; by which he ruleth all, he governeth all, he guideth, and protecteth all, in which all things are, as they are. This his will, this his counsaile is alwaies fulfilled; no man hindreth it, no man stoppeth it.

By the sentence of God pronounced, he meaneth his sentence passed, concerning punishment to be inflicted vpon any, either in regard of mans deserts, or in relation to second causes. In regard

of mans deserts: so was the sentence passed against NINEVEH: yet 40. daies, and Nineveh shall be destroyed. The sinnes of Nineveh were winged sinnes; they flew vp aboue the top of Carmel; they aspired and pressed before the Maiesty of Gods owne throne; they cried out in the eares of God, & enforced him to passe his sentence: Yet 40. daies and Nineveh shall be destroyed. In relation to two causes: so was his sentence passed against Hezekias. Put thine house in order, for thou shalt die, and not live. The kings sicknesse was such, such was the weakenes of his bodie, such was the extremity of his disease, as that the Prophet had good reason to warrant his prophecy: Put thine house in order, for thou shalt die, and not live.

Here may we see a manifest difference betweene Gods decrees, and his menacings, betweene his counsaile, and his threatnings. betweene his secret will, and his revealed will. Vnmoueable are his decrees, but his menacings changeable; vnmutable are his counsaile, but his threatnings variable; his secret wil may not, when his revealed will shall, bee altered. One might haue said, and haue said truely both waies, Lazarus shall rise againe, and Lazarus shall not rise againe. Esteeme it by the power and finger of God, it shall be; but leaue it to nature, & to the arme of flesh, it shall never bee. Esay might haue said, & haue said truely both waies: Hezekias shall die, and Hezekias shall not die: looking only to nature, and to the arme of flesh, he could say no otherwile, but Hezekias shall die; but looking to the might, and mercy of God, who received the praier of the king, hee must needs haue said, & said truely, Hezekias shall not dy. Ionas might haue said, and haue said truely both waies; Nineveh shall be destroyed, and Nineveh shall not be destroyed; the sinnes of Nineveh might haue warranted the one, and Gods mercies the other. Gods decree, Gods counsaile, Gods secret will reserved salvation for them, against whom his menacings, his threatnings, his revealed will proclaimed destruction.

Others teach thus: In most of the Lords threatnings there is a condition annexed, which alwaies is not exprest, but sometimes vnderstood; and it is, as hinges to a dore; it turnes forwards or back.

backwards the whole matter. Where we must not forget, that a conditionall sentence putteth no certainty; *nihil ponit in esse*, as the schoolemen speake; it forceth nothing, but accordingly as the condition shall be either broken, or kept. The Lord saide to *Abimelech*: Thou art but a dead man, his meaning was; except thou restore to *Abraham* his wife: *Sarah* was restored, and *Abimelech* purged with God. The Lord said to *Hezekiah*, Put thine house in order, for thou shalt die, and not live, his meaning was; except thou be humbled before me by praier: *Hezekiah* was humbled, and lived fifteene yeares after. The Lord would haue it proclaimed in the streets of *Nineveh*, Yet 40. daies, and *Nineveh* shall be destroyed: his meaning was, except *Nineveh* repent: *Nineveh* repented, and was reserved to vnderstand of her finall destruction by the ministry of *Nabum*.

Thus, I hope, that the afore-cited places are answered, and that the doubt arising from them is cleared. So it remaineth, that we belecue Gods promises to be certaine, full of constancie, and full of truth. It was *Balaams* confession: God is not as man, that he should lie, neither as the sonne of man, that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not accomplish it? Num. 23. 19. It was *Samuels* confessiō; Indeed the strength of *Israel* will not lie, nor repent: for he is not as man, that he should repent, 1. Sam. 15. 29. It was Gods own protestation my counsel shall stand, my wil shall be done: as I haue spokē, so wil I bring it passe; as I haue purposed, so wil I do, Esai. 46. 10. 11.

If for *Balaams* confession, if for *Samuels* confession, if for God his owne protestation, we will not belecue the certaintie of Gods promises, what shall I say? Surely that the spirit of incredulity, which possessed *Pharaohs* heart, hath also possessed ours. He was preached vnto, not only in the name of the Lord, and with kinde exhortation, as: ^a Let my people go: not only by threats, & sentences of iudgment, but also by apparent plagues ^a Exod 9. 1. (and what preaching can be more effectually?) by ^b frogs, by lice, ^b Ex. c. 8. & c. by flies, by grasshoppers: murraine, botches, darknesse, hailestones, blood, & death it selfe, were arguments of perswasio. But could all these things moue him? No: but the first time he returned in-

to his house and *hardned* his heart; the second time whē he saw he had rest, he *hardned* his heart againe: the third time his heart remained *obstinate*; so likewise the fourth time (though especial warning was given him, as: *Let not Pharaoh from hence forth deceiue me any more;*) yet this fourth time he returned into his house and *hardned* his heart againe.

We also haue been daily preached vnto, not on'ly in the name of the Lord, and with kinde exhortation, as; *Amend your lines for the kingdome of God is at hand*; not only by threats, and sentences of iudgement; but also by apparent plagues (& what preaching can be more effectual?) by warre, by sicknesse, by famine, as so many arguments of perswasion. But could al these things moue vs? No: but the first time from this place and the like, we returned to our houses, & *hardned* our hearts: the second time when we saw wee had rest, we *hardned* our hearts againe; the third time our hearts remained *obstinate*; & likewise the fourth time, (though especiall warning were given vs, as: *Cursed is e-very man, that continueth not in all things, which are written in the booke of the law, to do them*) yet this fourth time also, haue we returned to our houses, and *hardned* our hearts againe: and so returne we still, and *harden* our hearts still, as if we meant to build vp *incredulity*, as high as ever *Babel* was intended, eue vp to Heaven, and there to defie God to his face.

Gal. 3. 10.

What may be thought of this? Even what *S. Paule* hath said, 2. Thess. 3. 2. *All men haue not faith*. If we looke to the infancie of the world, God sent his *Patriarches*, and found *not faith*: if to the generation following; God sent his *Prophets*, and found *not faith*: if to the succeeding age, God sent his own *Sonne*, and found *not faith*: And when the *Sonne of man* commeth againe, shall he find *faith on the earth*? So contrary is it to our corrupt natures, to beleecue any thing, which by discourse of reason we cannot comprehend, or wherewith by custome, and experience we haue not beene invred.

Luk. 18. 8.

In this generall defect what shall we doe? It is no bad counsell, to lay before our eies the example of our Father *Abraham* for imitation. A promise was made to him, Gen. 15. 5. *thy seed shall*

shall be in number as the starres in heauen. Faithfull Abraham considered not his owne body, even now dead, being almost an hundred yeares old; neither the deadnesse of Sarahs wombe, but beleened the promise of God. Afterwardes this promise was more particular: *In Isaac shall thy seed bee called*, Genes. 21. 12. here also was he strengthened in faith, and gaue the glory vnto God. At last a charge is given him: *Take now thine onely sonne Isaac, whom thou lovest, and get thee vnto the land of Moriah, and offer him there for a burnt offering, vpon one of the Mountains, which I shall shew thee*, Gen. 22. 2. What must he, in whose loynes the treasure of the whole world lieth hidden, must he, of whom the promise was so lately made, must Isaac now bee slaughtered? Yea, Abraham perswades himself it must be so; & is ready to lay the knife to the childs throat; and yet beleeueth he, that in this same Isaac all nations of the earth shall be blessed: and yet beleueth he vnder hope against all hope, that in this same Isaac, his seed shall be called: hee perswades himselfe that God will rather raise Isaac out of the ashes, then faile of his promise,

See we not in this patterne, how we ought to be affected towards the promises of God? we must beleene them, even against hope, being fully assured, that he who hath promised, is able also to performe. What if tentations assaile vs? What if sinne dwel in vs? What if the Law accuse vs? What if death it selfe doe even deuoure vs? Shall we therefore doubt of Gods promises? No: we must beleene them, even against hope, being fully assured, that he who hath promised is able also to performe, & not that only, but willing alio to performe. Hee is a Lord of mercy; with him is plentifull redemption. Redemption a thousand waies: redemption by nature, and redemption against nature; redemption by hope, and redemption against hope: redemption by things that are, & redemption by things that are not. He hath alwaie bene mindefull of his covenant, and promise, that hee made to a thousand generations. He promised salvation to Israel, and effected it in the midst of the redde Sea: promised salvation to his children, and brought it to passe in the fierie oven: promised salvation to his

Psal. 130. 7.

Psal. 105. 8.

Prophet, and wrought it in the Lions den. O! let the *willingnes* of so powerfull a God moue you to beleecue his promises. Hath he PROMISED to lift you up? *He will lift you up.* Nor *Sea*, nor *fire*, nor al the *Lions* in the *Forrests*, nor al the *lets* in the world shall withstand him; *he will lift you up*, but you must stay a time then. And this is my third note.

Dwell in this land, and I will be with thee, and blesse thee, saith the LORD vnto *Abraham*, Gen. 26. 3. Without doubt it is a great blessing of God vpon his children, when they abide *where God appointeth them*. If wee carue vnto our selues, it shall be vnto vs according to our boldnesse. But if we *tarry Gods leasure*, if we follow *his calling*, and vse *his direction*, surely it shall be vnto vs, there, wheresoever we shal be, according to *mercy*. So was it to *Barzillai* when he would bee exalted, 2. Sam. 19. 33. So was it to the *Shunamite*, when shee cared not for preferment, 2. King. 4. 13. So was it to the *Disciples*, when they were willing to leaue all, Lnk. 5. 11.

It may be thou art *poore*; So were the *Smyrnians*: dwell in thy povertie, and be content as they were, and then what God said to them, shall be said to thee: *I knowe thy povertie, but thou art rich.* It may be thou art *afflicted*. So were the *Apostles*: dwell in thy *afflictions*, and be content as they were, and then shalt thou *reioyce* in the midst of them all. It may be thou art *spoiled* of thy sonnes and daughters, and of all thy substance; Such was *Iobs* lot: dwell in these thy *losses*, and be content as he was, & even then shalt thou say; *blessed be the name of the Lord.* Dwell where God placeth thee, and he will bee with thee, and will blesse thee. *Dwell in the land*: it is *Dauids* counsell, Psal. 47. 3. His inducement is: *and verily thou shalt be fed. Dwel in the land*]* Fret not thy selfe because of the wicked men; envie not their prosperitie; be not grieved because they flourish; for they shall soone* be cut downe like grasse, they shall wither as the greene hearbe; yea, they shall bee so cut off, as that they shall not liue out halfe their daies: but *dwell thou in the land*; committ thy way, thy selfe, thy life, and all thy affaires vnto the Lord: wait patiently vpon him; tarry his time; and hee shall giue thee
thine

Rev. 2. 9.

Act. 5. 41.

Iob. 1. 21.

* Psal 37. 1.

* Vers. 2.

thine hearts desire: *verily you shall be fedde.*

I deny not, but that the consciences of the godly can hardly be quieted, so long as they feele Gods wrath against themselves. For thus we read in the prayer of the Church; *L O R D, how long? wilt thou be angry for ever? shall thy ielousie burne like fire?* Psal. 79. 5. *L O R D, how long? How long wilt thou withhold thine helpe and aid from vs, and let the wicked insult over vs, as they doe? Wilt thou be angry for ever? Wilt thou never put an end to our miseries, those testimonies of thy heavy wrath, and continuall anger against vs? Shall thy ielousie, over thine owne glory, and vs also, (even for our good could wee see it) shall it burne like fire? shall it consume vs vtterly, as the fire doth every thing that is before it?* I deny not, I say, but that the consciences of the Godly, sometimes disquieted with the feeling they haue of Gods wrath, may enforce them to breake out into these, or the like speeches: but assured I am, they should in all hope and patience wait vpon the *L O R D*, who by his Prophet, Ps. 37. 10. hath thus spokē to alay this their impatiencie: *Yet a little while, and the wicked shall not appeare: looke after his place, and hee shall not be found. Yet a little while*] vnderstand, wait thou in hope, & patience, *and the wicked shall not appeare*] nor hee, nor any of his posteritie shall be left among the sonnes of men: *looke after his place*] see now, whether thou canst finde the place of his abode, seeke with all thy diligence, and *thou shalt not finde him*] for hee is perished as * *the fat of lambes, even with the smoke is he consu-* * Psal. 37. 20. *med; vtter destruction is befallen him, for as is the fat of lambes, even so is he perished; sudden destruction hath overtaken him, for as is the smoke, even so is he consumed.*

Be it then true (as needs it must be true) that the face of God is for ever against them that do euill, to cut off their remembrance from the earth: & grant wee that hence it followeth (as needs it must follow) that therefore the godly, haue no cause to envy the prosperitie of the wicked, but rather to pity them: what remaineth, but that we consider, how the distressed child of God, even falling downe vnder the burden of his miseries, because hee seeth no helpe neere at hand, may find comfort?

To let passe those many *ends*, for which it hath pleased God to lay his *crosses* vpon his children, wherof every *end* duly considered, would be an argument of force sufficient to worke patience in the most afflicted: let vs briefly consider two propositions, both pointing at the time, when Gods promises shalbe made good vnto vs.

1 God oftentimes withdraweth himselfe, & his gracious help from his children, to make them the more earnest in seeking to him.

2 God oftentimes deferreth his helpe till greatest necessity.

Touching the first; namely, that God withdraweth himselfe, & his gracious helpe from his children, to make the more earnest in seeking to him, we haue the confession of Christs own spouse; who opening the dore of her hart to her welbeloved, that was now past and gone, and making diligent search to finde him, her soule so loved him, speaketh thus, Cant. 3. 1. *I sought him, but I found him not*: and againe, Cant. 3. 2. *I sought him, but I founde him not*: and so likewise, Cant. 5. 6. *I sought him, but I could not finde him; I called him, but he answered me not*. Wee haue also Davids protestation: *In waiting haue I waited for the LORD, I haue waited patiently for him*, Psal. 40. 1. And we haue the doctrine of the whol Church, against which the gates of Hel shal never be able to prevaile: *The Saints of God, howsoever they fall not finally in the end, nor utterly at any time, doe notwithstanding fall grievously, do fall dangerously*: so, that for a time they may seeme to be forsaken of God. But this misse of Gods presence and favour, maketh them the more earnest in seeking to him. So the Spouse sought, and never left seeking, till shee had founde her best-beloved: and David waited, and never left waiting, till the Lord had enclined to him, and heard his crie: and Gods holy ones, fallen thus grievously, thus dangerously, do request, and never leaue requesting with vnexpresseable sighes, till God come with his right hand stretched-out to lift them up. So true is this first proposition, *God oftentimes withdraweth himselfe & his gracious helpe from his children, to make them the more earnest in seeking to him*.

The second was this; *God oftentimes deferreth his helpe till greatest*

greatest necessity. We read, when the king of Assyria had invaded the kingdom of Ezechiah, wonne his cities, subdued his country, conquered his people, and had made him destitute of all helpe, that then the LORD raised up the king of Ethiopia to call the Assyrians from the siege of Ierusalem, 2. King. 19. 9. We read, when David had beene chased, as a bird by the fowler, from country to country, first to Samuel in Ramah, then to Achimelech in Nob, afterwards to Achish in Gath, sometimes into a cave, sometimes into a wilderness, that then the LORD delivered him, and set his feet in a large roome, Psal. 18. 36. We read, when Abraham was at the very instant to kill innocent Isaac, lying upon the fagots, that then the good will of him, that dwelt in the burning bush, sent a Ramme into a neare bush to be sacrificed in steed of Isaac, Gen. 22. 13. Could any haue thought, that an East winde should haue filled the campe of Israell with * Quaiies? Many a blast had that winde blowne before, but never Quaiies. Could any in that great want of bread in the wilderness haue looked for * Manna from Heaven? Many a dewe and frost had they seene upon the ground before, but never the like. Durst any presume to thinke, that Iordan should run back, that the red Sea should deuide it selfe; never did they so before, yet now * Iordan runneth backe, the red * Sea deuides it selfe. The Babylonians would haue sworn that the Lions should haue deuoured Daniel, and the fire the three children; yet against nature, the ^a Lions became meeke, and the ^b fire mercifull, when they were to deale with the servants of the most High: Excellent is that of CHRIST, sleeping in the ship on a pillow, suffering his disciples to be so long tossed with the violence of the Sea, till they cried out, LORD saue, we perish: for now in this extremity, hee awaketh, rebuketh the windes, stilleth the stormes of the Sea, and causeth a peaceable calme to follow, Mat. 8. 23. I shal not need to trouble you with the remembrance of Sampson, of Iob, of Peter, of Paule, of Lazarus, and manie others, miraculously aboue all hope freed from thirst, from miseries, from imprisonmet, from shipwracke, from the graue it selfe, and the like: out of that which is before delivered, the truth of

* Ps. 105. 40.
Exod. 16. 12.

* Exod. 16. 15
Ps. 105. 40.

* Ps. 114. 3. 5.

* Ps. 136. 13.

Ex. 14. 21, 22.

^a Dan. 6. 18.

^b Dan. 3. 26.

the second proposition may be inferred. *God oftentimes differreth his helpe till greatest necessity.*

Both these laide to our heartes and consciences, and duely thought vpon, wil affoord comfort to our most fainting spirits; for that they will stay our mindes on the leasure of the Lorde. Thus should we thinke with our selues; are we better then *the spouse of Christ*? better then *David*? better then *any other* the children of the Lord? If not: then in our greatest afflictions, in the deepest grieve of our consciences, voide of all spiritual comfort, learne we of the *spouse*, to *seeke* and never *leauē seeking*, till we finde our *best-beloued*; learne we of *David* to *waite*, and never *leauē waiting*, till our *God* encline to vs, and heare our crie. learne we of the *rest of Gods children* to *request*, & never *leauē requesting* with vnexpressible sighes, till *God* come with his right hand stretched-out to *lift vs vp*.

Why should we at the first looke to haue our desires? *Abraham* was old before he had any children, and so was *Zacharie*, and yet in the end the Lord *promised*, and also *performed*. It is a certaintie, when we haue *lest hope* for obtaining our desires, we may *soonest* receiue them. God vseth not at the first to grant our requests, but differreth them for the triall of our *faith*, and *patience*, that like as the *wheat corne* groweth not til it be dead; so *his workes* may not answere our *expectation*, till they seeme to vs *unpossible*. And therefore as *Iudeth*, chap. 8. 14. spake vnto the governour of *Bethulia*, so let me to you, my brethren, *provoke* not the Lord our God to anger; the words are in the latter end of the 14. verse; *My brethren, provoke not the Lord our God to anger*, it followeth; *for if he will not helpe vs, within these fine daies, he hath power to defend vs when he will, even every day, or to destroy vs before our enemies. Do not you therefore bind the counsels of the Lord our God, bind not the counsels of the Lord our God. For God is not as man, that he may threatned, neither as the sonne of man to be brought to iudgement; therefore let vs waite for salvation of him, and call vpon him to helpe vs, & he wil heare our voice, if it please him; he wil heare our voice, if it please him.*

Therefore be of good comfort, you that now *sorrow*, for you
shal

shalbe comforted; you that now be hungry, for you shal be satisfied; you that now weep, for you shal laugh. The Lord wil shortly come, beare but a little, and in his time all shall be well with you, all teares shall be wiped from your eies, and be you assured, that whatsoever he hath promised to you, (so true is he, so good is he, so himselfe is he, so constant, so unmoveable is he) it shal be fulfilled; the LORD will rise carely to do it: he will set wheelles as it were, to his power, and goodnesse, that he may speedily bring it to passe. And hath he promised in his good time to lift you vp? So will he lift you vp.

Now a word or two of the thing he promised vnto you: it is your exaltation, your lifting vp.

Where we must be warned, not to dreame of any temporary exaltation, of any worldly lifting vp, like the Iewes who dreamed of the restitution of Davids kingdome, Mark. 11. 10. or like the Apostles, who looked that Christ should shortly restore the kingdome to Israel, Act. 1. 6. Preferments should not be aimed at: ambition should be put apart from vs, for our exaltation is spirituall, we shall be lifted vp, but in a spiritual sense.

I deny not, but it is God, that advanceth the heads of the mighty over their brethren: by him kings reigne: and true it is, preferment is neither from the East, nor from the West, nor from the South; God is iudge, he maketh low, and he maketh hie; he is the bestower of all temporall blessings. Yet withall I know that such his blessings are bestowed in common, as well on the wicked, as the godly: the Sunne shineth as well on the evil, as on the good: the raine falleth as wel on the vniust, as the iust. God bindeth not himselfe, either to one, or other, but storeth vp his blessings for both: health, wealth, honour, and whatsoever else, this world may affoord, he storeth vp for both, iust and vniust, good and evill, according as himselfe shal dispose to both. Certaine it is he will dispose to both sorts; but to whom of both sorts he will dispose, it is not in man, nor in any sonne of man, to discerne.

Set we then our hearts at rest, for any assurance wee haue of these temporall blessings: without doubt our exaltation is spiritual.

shall, and so shall we be lifted up. The holy are vouchsafed to enter into the kingdome of God, but wee know, this entrance must be *through many afflictions*, Act. 14. 22. *Through persecutions, and tribulations*, 2. Thess. 1. 4. *All that will live Godly in Christ Iesus, shall suffer persecution*, 2. Tim. 3. 12.

Giue care yee *faint spirits*, be strengthened yee *weak hands*, yee *feeble knees* receiue comfort. Is it true indeed, that the godly must be known by the badge of *afflictions, of tribulations, of persecutions*? Yet be yee not dismaide. Be the burdē you beare, never so vnwildy, be it never so heavy; there is one in Heaven (& he can come a pace, for he *flieth vpon the wings of the winde*) who is able to master it, & to lighten it. And therefore though we walke *in the very shadow of death*, we must not take discomfort at it.

The Lord sitteth aboue the water flouds, hee commandeth the Heaven, the Earth, the Sea, and all that in them is. Never will he *forsake* his children, neither in *health* nor *sicknesse*, *light* nor *darknes*, *in the land of the living*, nor *in the land of forgetfulness*.

But be it, we are not set free from our miseries; be it, I saie, that God suffereth vs, as he suffered *Stephen* to be stoned; or as hee suffered *many his blessed Martyrs*, to bee stretched on the racke, to be burnt with fire, or more grievously to be tormented, yet must we be full of comfort: for God hath, doth, & yet *hereafter will deliver his children*, and yet hereafter will deliver vs, not only from the *death of our bodies*, when *wormes*, & *rottenesse* shall haue made their last *prey* vpon vs, but from the *death of our mindes* too, from that *death*, I say, whereby the *spirit* is buried vnder *sorrowes*, and findeth no creature in *Heave* or *Earth* to giue it comfort.

Content we then our selues for any assurance he haue of any *temporall exaltation*, it is manifest *our exaltation is spirituall*, & so shall we *be lifted up*. So shall we *be lifted up*, from mortalitie, to immortalitie; from this vale of miserie, to the citie of happiness, *Ierusalem*, which is aboue; from a momentary life, to life eternall. Which eternall life though we cannot fully possesse as
long

long as *this flesh* encombred vs, yet in *this flesh* also in part we doe enioy it. For in *this flesh* we knowe God to be the only ver- ry God, and whome he hath sent IESVS CHRIST. And this is life eternall, saith *Christ* himselfe, Ioh. 17. 3.

Hitherto belongeth that which is written, 1. Cor. 13. 9. *wee knowe in part, and we prophetic in part.* And Colos. 1. 13. God hath translated vs into the kingdome of his deare sonne, and 1. Ioh. 3. 14. *wee knowe that we are translated from death vnto life.* Other like places might bee alleaged: but these may suffice to shew, that even in *this life* we haue a feeling and a tast of eternal life: and therefore, that even in *this life* our exaltation is begun, which then shall be perfected, when we shall be lifted vp from mortalitie to immortalitie; from this vale of miserie to that

citie of happinesse, IERUSALEM, which is aboue;
from a momentarie life to life eternall. Gracious

God, make vs so to cast downe our
selues before thee, that thou
in thy good time
maist lift vs
vp.

EST DEO GRATIAS.

v

THE



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THE TABLE CONTAINING IN ALPHABETICALL ORDER THE PARTICULARS OF THIS BOOKE.

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Abimelech.	65. 137. 143	Cain his sacrifice.	6. 103
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